

# The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, July 24, 1986

Published Since 1877

## Egyptian Christians arrested

CAIRO (EP) — According to Missionary News Service, six more Christians have been arrested in Cairo, bringing the total to 10 since the first of the year. Four who were arrested last January are still being held, pending the outcome of a second hearing.

Cairo police arrested Anwar Teleb Ibrahim and his daughter, Hala, 24. Both are converts from Islam. Anwar, 56, is the director of a department in the Egyptian tax authority and Hala worked as an editor at the American University in Cairo. Although no formal charges have been filed, the two are accused of "despising Islam" and could be sentenced to two years in prison.

Observers in Egypt noted that if the new draft law on the defamation of Islam is adopted by Parliament, converts to Christianity could face life sentences with hard labor.

Meanwhile, four North African converts from Islam — two Moroccans and two Tunisians — were arrested in Alexandria while there for a Campus Crusade for Christ training program. They are being held in prison just south of Cairo.

### What's inside?

Editorials, Page 2

Farm crisis hits home

Faces and Places,

Page 7

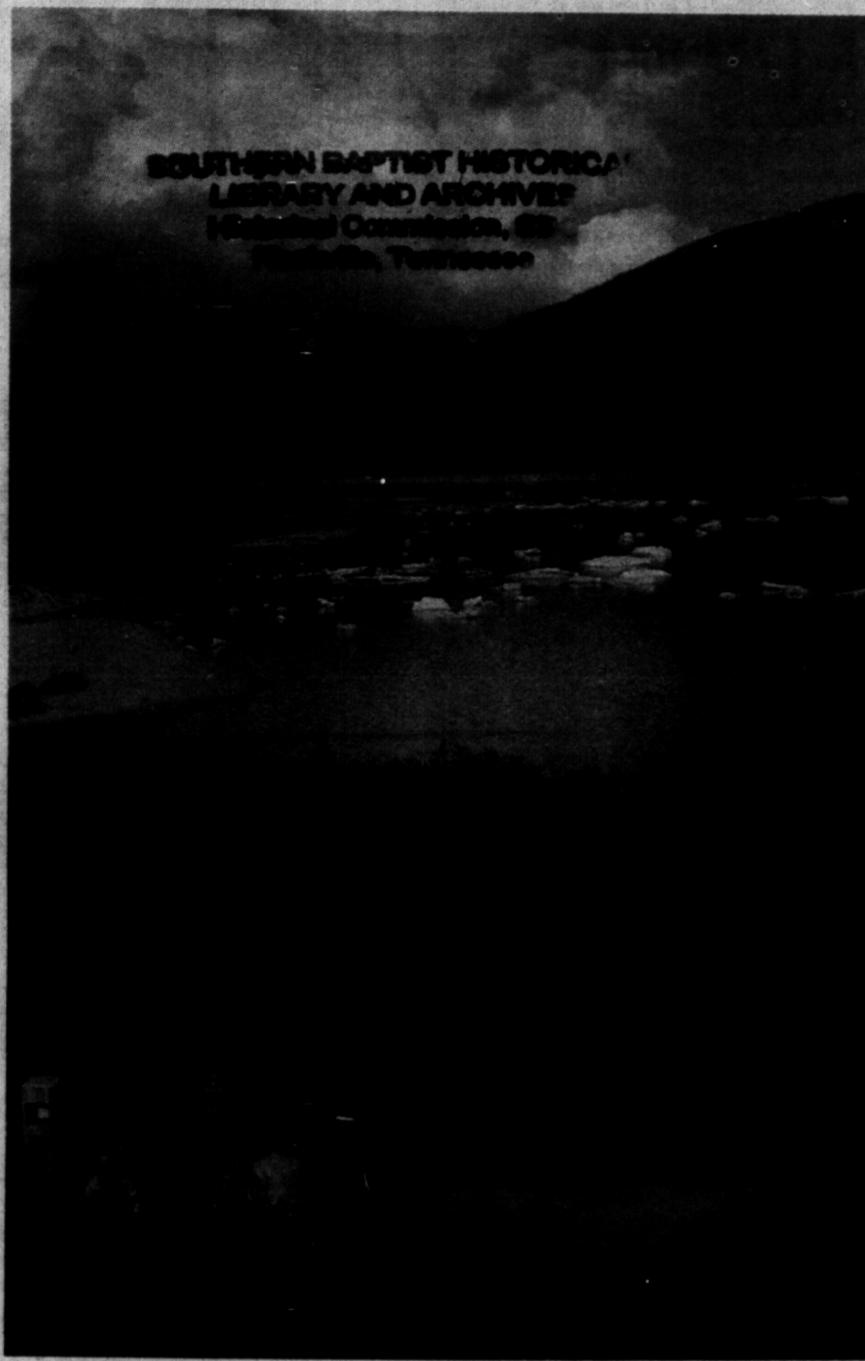
The churches of

Juneau

Sunday School lesson

commentaries,

Page 10



He casteth forth his ice . . .

Sing praise upon the harp unto our God: who covereth the heaven with clouds . . . who maketh grass to grow upon the mountains. He giveth snow like wool . . . He casteth forth his ice like morsels . . . Praise ye the Lord (Psalm 147:7, 8, 16, 17, 20).

Icebergs break free from the Mendenhall Glacier near Juneau, Alaska. (Photo by Anne W. McWilliams)

## Buddhist monks in Thailand ask for Bible study

BANGKOK, Thailand (BP) — After teaching a class of Buddhist monks about Jesus, Southern Baptist missionary Jack Martin knows even the most unlikely people can become open to the gospel of Christ.

"This has shown me monks can be open to the gospel," says Martin, who directs work at the Baptist Student Center in Bangkok, Thailand. "It has changed my attitude that they are unreachable."

Martin, of St. Louis, started out with 20 students who asked him to teach English and the Christian religion in their Buddhist temple. By the time he left Thailand for a furlough in the United States, he was meeting in his

home with five monks who wanted to study only the Bible and specifically the ministry of Jesus.

"They were very interested about Jesus dying on the cross," recalls Martin. "They wanted to know: Why did he die on the cross? They were very interested when I taught about Jesus healing. They seemed very interested when, on several occasions, I shared with them about what God means to me."

At one point Martin grew uneasy. He feared he might be teaching too much Bible too fast. To counter this, he began teaching more conversational English. But the monks protested.

By Maxine Stewart

"I was amazed that interest in the Bible increased," he said. "At one study they particularly asked that I not teach English, but the Bible, just teach the stories of Jesus. That showed me we must not sell short what God can do through the power of witnessing." From then until his furlough departure, Martin taught as much Bible as he could.

Martin found the monk he believed would be hardest to reach became the most interested. "The (one) who in the beginning seemed the least interested in the Bible turned out to be the one who was the most interested, stayed with me the longest and asked the most probing questions about

Christianity," Martin says. "He completely fooled me."

The monks first asked Martin to teach them in English classes at the Baptist Student Center. But since Thai law prohibits monks from studying in schools registered with the government's Ministry of Education, Martin agreed to teach at the temple.

Classes began with about 20 monks aged 24 and up. But the temple was being remodeled, and rooms they were using for teaching were torn down. The class moved to Martin's home. At the time some monks were transferred to other temples, some returned home and others stopped at

tending the study.

"Had we stayed at the temple we probably would have had a larger class, but I believe we will eventually see fruit from at least some of these five," Martin says. "We had no public professions of faith, but after all, these were Buddhist monks."

Martin is the first Christian any of the monks had ever visited. He gave each of them a Bible and suggested they read the stories he taught — over and over again. "The Word will bear fruit," he promises.

Stewart is Southern Baptist missionary press representative in Thailand.

# Editorials . . . by Don McGregor

## Farm crisis hits home

Mississippi is a farming state and is one of the five hardest hit states in the farm crisis that is receiving nationwide attention. The fact that Mississippi is the fifth of the five hardest hit states is of little consolation.

There always will have to be farmers. The reason is simple. We have to eat.

Thousands of farmers are being forced to give up that occupation, however, and it makes one wonder what the result will be.

During the Southern Baptist Convention in June in Atlanta a "Resolution on Prayer for Farmers" was adopted. The text follows:

"WHEREAS, The American farm family has been blessed by God with abilities and resources for meeting the challenge of feeding America and much of the world; and

"WHEREAS, Many Southern Baptists derive their livelihood directly or indirectly from agriculture; and

"WHEREAS, The existing farm crisis threatens individuals and churches with severe economic, social, and personal stress; and

"WHEREAS, Future projections indicate that 250,000 full-time farmers will be out of farming by 1990 and by the year 2000 one million full and part-time farmers will no longer farm.

"Be it therefore RESOLVED, That we as messengers of the Southern Baptist Convention meeting June 10-12, 1986, urge regular and sincere prayer for all farmers, farm families,

churches, and communities affected by current economic setbacks; and

"Be it finally RESOLVED, That we urge Southern Baptist Convention agencies, state conventions, associations, and churches to be sensitive to the needs and opportunities for ministry occasioned by the farm crisis in America."

According to information printed in *Missions USA*, the Home Mission Board publication, Mississippi was fifth in the amount of acres involved in foreclosures by the Farmers Home Administration. Missouri was first with 79,369 acres, and Mississippians lost 33,164 acres.

That is not the total story, however. Mississippi was second in the number of farms lost. Missouri had 325, and Mississippi had 151. Also Mississippi is second in the number of people enrolled in Baptist Sunday Schools who live in rural areas. Georgia has 323,700, and Mississippi has 208,700. So undoubtedly there were a lot of Mississippi Baptists involved in those farm foreclosures. And farmers are members of 1,512 rural churches in Mississippi. We have fewer than 2,000 churches.

Those of us who live in urban areas and eat the food produced by the farmers which we buy at the grocery stores cannot close our eyes to the problems that are facing farmers.

The food that we place on our tables is involved in the problem. To view it from that perspective only, however, is to be selfish. There are lot of our

Southern Baptist brothers and sisters who are hurting and facing severe life-changing experiences because of this crisis. And there are a lot of other folks who are not Southern Baptist but who are hurting just as desperately and who merit our concern and our prayers just as much.

The farmer is not responsible for his plight. He has no control over what he receives for the goods he produces, and he has no control over what he has to pay for the equipment and other factors that are involved in producing those goods. So farm prices are going down, and the prices of equipment, fertilizer, seed, and other materials are going up. Also going down and causing big problems as they do are land prices. They have fallen sharply. And there are record-level food stockpiles.

One visitor to Mississippi from the northeast had a comment on the farm crisis. This person said, "Why worry about farming? When we need something to eat we can just go the grocery store and get it."

Naturally, it doesn't work that way. Either there is farming, or there is nothing to eat.

So there will be farming. But hundreds of thousands of farm families will have to give up. It's not that they want to give up. The land is their home. They want to stay where they have been. They want to continue to live in the houses in which they have lived for many years. But there is no way. They have had to mortgage

**IT CAN BE OURS**

**A NEW LEASE ON LIFE**

**THROUGH**

**The Living Scriptures**

**READ THE GREAT BOOK**

JACK HANNA

houses and lands to be able to keep farming, and their income has not been enough to make the payments. They will be forced out.

So large combines and conglomerates will buy the land cheap and take over farming on a large-scale basis. The individual farmers will be gone. Some of the best educated and most committed farmers will be lost.

It must be a matter of prayer. There seems to be no answer. Though it is usually late when we go, we usually turn to the Lord when there seems to be no answer.

What we can never seem to

remember is that he has the answers — all of them.

Another thing that we need to remember is that the Home Mission Board has a farm relief fund. It is for the purpose of aiding the farm families who need emergency food supplies. Up in North Delta Association in Mississippi, Director of Missions M. C. Johnson, through the association, provides food and clothing for farm hands because the farmers are not able to help their own workers any more.

Let's remember the SBC resolution and remember to pray for the farmers.

## Guest opinion . . .

### How to take politics out of the SBC

By Bob Rogers

After attending the Southern Baptist Convention in Atlanta this year and witnessing first-hand the division and political maneuvering, I feel all the more convinced of the need for one solution which was proposed at the SBC but not acted on.

It is clear that the focus of the political split is over the election of president. Over 40,000 came to vote on the president; but when that election was over, only 20,000 remained for the rest of the convention. The reason for so much interest in the president's election is that he can appoint the Committee on Committees. This is not a nomination which must be approved by the SBC; it is the power to appoint. This Committee on Committees in turn nominates the Committee on Boards, which nominates people to serve on convention boards and trustees of the agencies and seminaries. Since such nominations are rarely challenged (some were challenged in Atlanta, but none of the challenges prevailed), this process in

effect gives one man, the SBC president, the power to put his political allies in control of every SBC agency. This has resulted in the fundamental-conservative "takeover."

The moderate-conservatives have refused to take all of this lying down, and in recent years the election of president has been bitterly contested. (I personally received five pieces of propaganda in the mail the week before the Atlanta convention, two on one side and three on the other.) The Peace Committee has called for an end to "theological/political position meetings" this year and has called on the newly elected president "to be especially mindful of fairness in all appointments and nominations." However, peace is not likely to come until something is done to change the problem. The problem is too much power in one position: the SBC presidency.

At this point, let me say that I am not trying to say which side is right or whether there should be a takeover.

I am simply saying that there has been too much divisive politics in our convention, and we need to lower the rhetoric.

F. Russell Bennett of Kentucky made a motion in Atlanta which I believe is the solution. He moved that Bylaw 21 be amended as follows: "Sentence one — A Committee on Committees, composed of two (2) members from each qualified state convention, shall be appointed by the president from among four (4) persons recommended by the president of the state convention, and one of the appointees shall be designated chairman. Sentence five — The president may fill vacancies occurring from lack of nomination, resignation, or absence." Bennett's motion was referred to the SBC Executive Committee, and no action was taken for the time being.

Bennett's proposal would effectively decentralize the political power, putting it closer to the grassroots of our

denomination: the state conventions. The SBC president would still select the committee, but he would have to do so from a list of four names submitted by the state's convention president. (Under the present system, the SBC president picks any two persons whom he pleases from each of the 27 qualified state conventions.) Thus the power would be shared by 27 state convention presidents, working with the SBC president.

With this change, neither side would consider the election of SBC president such as important political battleground. The news media would have fewer stories about Christians fighting one another. The annual SBC meeting could return to a focus on evangelism and missions.

I hear two objections being raised to this change. The first is that it would simply make the state conventions more political, and the second is that this change is really a plot to prevent one side from having power.

In answer to the first objection, yes, it may increase the politicking at the state convention, since the state convention president would be able to get two of his allies on the Committee on Committees, if he so chose. However, tensions could hardly be as great as they are now on the national level, for the state president would only determine two appointees, not 54. If Baptists in one state took one side and in another state they took the other side, at least both sides would get some representation. In addition to all this, I'm optimistic about the higher trust level we have on the state convention level, where more people know one another.

In answer to the second objection, if the grassroots want a takeover, it should be easier for them to do so closer to home in their state conventions. For example, a Baptist in Alaska would find it much easier to attend his state convention than attend

(Continued on page 5)

## The Baptist Record

VOLUME 110 (ISSN-0005-5778) NUMBER 24  
Published weekly except weeks of July 4 and Christmas. Subscription \$7.35 a year payable in advance. Second class postage paid at Jackson, Mississippi. The Baptist Record is a member of Southern Baptist Press Association.

Editor  
Associate Editor  
Assistant Editor  
Advertising Coordinator  
Editorial Assistant  
Circulation Assistant  
Financial Records  
Computer Operator

Don McGregor  
Tim Nicholas  
Anne McWilliams  
Evelyn Keyes  
Florence Larrimore  
Renee Waller  
Betty Anne Bailey  
Irene Martin

Baptist Record Advisory Committee: Martha Chambliss, Oxford; Ferrell O. Cork Jr., Aberdeen; Marcus Finch, Meridian, chairman; Bruce Hill, Lexington; Gary Holland, Pascagoula; Owen Lusk, Magee, vice-chairman; Ex officio, Evelyn Keyes, Jackson, secretary.

Send news and communications to  
The Editor, Baptist Record  
P. O. Box 530, Jackson, MS 39205

# The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, July 24, 1986

Published Since 1877

## Monroe Baptists offer home for fired ministers

By Tim Nicholas

Baptists in Monroe County have a "hospital" for wounded ministers.

The northeast Mississippi association has made available a house in Amory for Mississippi Baptist ministers who have experienced forced termination.

Forced termination is a euphemism for being fired. Last year, at least 47 ministers — that's pastors and other church staffers — were fired. At one point just before Christmas last year, according to Cliff Perkins, director of the Church Minister Relations and Annuity Department of the Mississippi Baptist Convention Board, "22 men were out at the same time with no place to go."

Monroe Association is offering a place to go.

Don Q. Wilson, director of missions for Monroe and Itawamba Counties, says the association looked at several things to be done with a former director of missions' home. Since he already had a home when he took the job last year, the association considered selling it, making it into an office, and offering it to furloughing missionaries. None of those options seemed feasible, so the idea of a place for terminated ministers came up.

In a forced termination, according

to Wilson, there are three basic needs: job identification, financial needs, and "meaningful experiences with people who will restore his self esteem — which is probably the greatest need."



Don Q. Wilson

The house committee looked at a couple of situations where a church in another state is offering such a house — First Church, Orlando, and Highview Church, Louisville, Ky., and drew up guidelines for such a ministry. The executive committee adopted them March 16, 1986. Ter-

minated ministers need to apply to the association for use of the house.

With these guidelines, a group of businessmen in the community agreed to provide full time temporary work for the wife and part time work for the minister. The association will provide up to \$150 per month for utilities. And for job identification, the minister will work with Wilson a minimum of 10 hours per week. Other directors of missions in the northeast have agreed to work with Wilson in providing pulpit supply opportunities.

"And we expect the minister to take advantage of available counseling provided through the Church-Minister Relations office," says Wilson. "Part of this is so he can come out with a feeling of wholeness — dealing with his anxiety and bitterness and to help his family deal with feelings of alienation."

Says Wilson, "To a minister, his identity is tied to his position as a minister. When that is severed, his identity is lost." Wilson knows whereof he speaks. He once experienced a forced termination. "There is a crisis need and just because a church and a minister have failed in one relationship does not

(Continued on page 4)

## Ethiopians 'look healthier'; Baptists continue food lift

By Art Toalston

GUNDO MESKEL, Ethiopia (BP) — A grandmother watches over her grandson, Allabacho, near a Southern Baptist feeding station's clinic in Ethiopia. The baby's mother is dead and he was "a corpse, he was a skeleton" when they arrived at the station.

The grandmother nods that Allabacho, after three months of care, is better. But famine still looms. Her son-in-law planted sorghum seed last fall, but "it turned into ash."

At five plateau villages above vast canyons north of Addis Ababa, Ethiopia, Southern Baptists are airlifting monthly rations of grain, milk powder and cooking oil to 100,000 famine victims. The number was expected to reach 155,000 by June. Medical care also is given to several hundred people each day.

Without such aid, "many of them, perhaps thousands, would have died," says Lynn Groce, administrator and agriculturalist of the Southern Baptist mission in Ethiopia. "Before we got here," adds Jerry Bedsole, missionary

veterinarian, "many thousands did die."

"Hungry people cannot hear the gospel until they've had some food," Bedsole says. "And dead people cannot be saved."

R. Keith Parks, president of the Southern Baptist Foreign Mission Board, visiting the feeding operation in mid-April and noted "tremendous progress in the past year." The first Southern Baptist feeding station, at Rabel, opened in March 1985. Four other stations opened last September.

No longer are flies swarming around listless people with bodies withered to their bones.

"The children look so much healthier and happier," says Mary Saunders, a five-month volunteer nurse at Rabel last year who returned in mid-April. The Richmond, Va., resident is the wife of Davis Saunders, Foreign Mission Board director for Eastern and Southern Africa.

Southern Baptist relief efforts in Gundo Meskel are led by three missionary couples; 23 volunteers from

Baptist churches in the United States, many of whom staff the clinic; and about 50 Ethiopian Christians coordinating food distribution. At least a dozen more volunteers, particularly nurses, are needed this year.

The volunteers are "a real example of willingness to follow the will of God whatever the cost," says Parks, who visited Ethiopia while viewing Southern Baptist work in four countries in the area. And the Ethiopians, because they know the language (Amharic) and their own culture, are able to minister in ways the volunteers can't, Groce adds.

Southern Baptists "are getting results from the dollars they have invested," notes Ed Mason, a volunteer administrator from Tallahassee, Fla., and a former president of the Florida Baptist Convention. Nearly \$4 million from world hunger offerings has been allocated in the largest human needs ministry sponsored to date by Southern Baptists.

(Continued on page 4)

## SBC Annuity program is tax bill shuttlecock

By Kathy Palen

WASHINGTON (BP) — Senate and House conferees began work July 17 in an attempt to reconcile differences in the two bodies' versions of tax reform.

Senate conferees include Finance Committee Chairman Bob Packwood, R-Ore.; Lloyd Bentsen, D-Texas; Bill Bradley, D-N.J.; John H. Chafee, R-R.I.; John C. Danforth, R-Mo.; Robert J. Dole, R-Kan.; Russell B. Long, D-La.; Spark M. Matsunaga, D-Hawaii; Daniel P. Moynihan, D-N.Y.; William V. Roth Jr., R-Del.; and Malcolm Wallop, R-Wyo.

House conferees are Ways and Means Committee Chairman Dan Rostenkowski, D-Ill.; Bill Archer, R-Texas; Philip M. Crane, R-Ill.; John J. Duncan, R-Tenn.; Richard A. Gephardt, D-Mo.; Guy Vander Jagt, R-Mich.; Donald J. Pease, D-Ohio; J. J. Pickle, D-Texas; Charles B. Rangel, D-N.Y.; Marty Russo, D-Ill.;

and Fortney H. Stark, D-Calif.

Differences in provisions that would affect churches and their agencies and employees are among those to be worked out by the conferees. A major difference concerns the tax-exempt status of church pension groups — including the Southern Baptist Annuity Board.

While the Senate tax reform plan would retain current law allowing federal tax exemption for non-profit organizations offering "commercial-type insurance," the House version would repeal that exemption. Specifying "annuity contracts shall be treated as providing insurance," the House legislation would strip the Annuity Board and other similar church pension and welfare groups of their federal tax exemption.

Kathy Palen writes for the BP Washington bureau.

## BTN seminar to launch Outreach Bible Study

NASHVILLE — A live nationwide teleconference launching Outreach Bible Study will be telecast Saturday, Aug. 23, at 11 a.m. CDT on the Baptist Telecommunications Network.

Six viewing sites in Mississippi — Hazelhurst, Gulfport, McComb, Jackson, Columbia, and Cleveland — have been selected for the one-hour seminar to provide information about the new evangelistic Bible study emphasis of the Southern Baptist Sunday School Board's Sunday School department.

Lloyd Elder, president of the board; Harry Piland, director of the Sunday School department; and Robert Hamblin, vice president for evangelism at the Home Mission Board, will be featured on the seminar.

Outreach Bible Study is an attempt to reach youth and adults not attending Bible study in any church through short-term groups meeting in apartment complexes, homes, and other locations.

Also included in the seminar will be videotaped testimonies from persons who participated in a 1985 Outreach Bible Study pilot project in New England. Viewers will be able to call in questions which will be answered during the seminar.

Persons at all viewing sites will have review copies of the Outreach Bible Study materials, "An Invitation to Bible Study."

Details about viewing sites in Mississippi may be obtained from the Mississippi Sunday School department or associational directors of missions.

Sites and convenors in Mississippi are First Church, Hazelhurst, Robert Hanvey; First Church, Gulfport, Wayne Wilson; Pike County Associational office, McComb, Glen Williams; Hinds-Madison Associational office, Jackson, James Webster; First Church, Columbia, Wayne Ward; and First Church, Cleveland, Milton Byrd.

## Cooperative Program is headed for 97 percent

NASHVILLE, Tenn. (BP) — Southern Baptists' national Cooperative Program budget should reach almost 97 percent of its goal if trends established during the first nine months of 1985-86 continue.

The Cooperative Program is the Southern Baptist Convention's unified system of financing SBC mission, education, and ministry programs worldwide. The program's funds are sent by local churches to state Baptist conventions.

The state conventions retain on the average about two-thirds of the funds for their own ministries and pass along the rest to the SBC Executive Committee, which disburses the funds to about 20 agencies and institutions.

The 1985-86 Cooperative Program

national allocation budget is \$130 million. Through June, the ninth month of the fiscal year, \$94.3 million had been contributed from churches through 37 Baptist state conventions. If the monthly average of almost \$10.5 million holds for the July-September quarter, the final tally should be about \$125.8 million.

The current year's budget was boosted by receipts of \$10,106,146 in June, announced Harold C. Bennett, president and treasurer of the Executive Committee. Although only 1.16 percent ahead of receipts for the same period in 1985, the monthly total made this June the first \$10 million June in the 61-year history of the Cooperative Program.

# Survey reveals Baptist colleges efficient in leadership training

By Lonnie Wilkey

NASHVILLE, Tenn. (BP) — A recent survey sponsored by the Southern Baptist Education Commission revealed graduates of Southern Baptist colleges placed equal value on academics and Christian atmosphere.

The research services department of the Southern Baptist Sunday School Board was commissioned by the Education Commission to determine how graduate leaders of Baptist colleges perceived their schools and the impact the schools had on their lives.

The study, conducted prior to the National Congress on Leadership June 4-7, surveyed a sample of graduates from Baptist colleges who are identified as successful leaders.

Baptist colleges were asked to select about one-half of one percent of their graduates from 1940-1980, based on career accomplishments, year of graduation, sex, and career areas.

A total of 2,373 prospective participants, were submitted by 40 colleges. From this list a sample of 754 names, representing 37 colleges, systematically was selected by inclusion in the study.

Of the graduates identified, the greatest number (26 percent) had

served or currently are serving in education. This was followed by business, with 19.5 percent.

The survey strengthened claims of Baptist colleges that they do more than prepare church leaders. Only 15.3 percent of the leaders identified by the colleges were serving in churches or denominational positions.

Percentages dropped appreciably in other categories — medicine (9.8 percent), government (8.3 percent), media (5.2 percent), sports (4.1 percent), law (3.6 percent) and science (2.5 percent).

Respondents to the survey had a favorable evaluation of the contribution of their college experience to their lives. Two-thirds (67.4 percent) indicated their "school experience was extremely helpful, resulting in vital personal and social growth."

Another 27.3 percent indicated the experience was helpful and instrumental in personal development. Less than 3 percent interpreted their college experience as having limited value or being a negative influence.

The items most frequently identified as being related to the institutional impact on the lives of the

respondents included religious activities and emphases, Christian commitment of the faculty, small class size, and the formation of close relationships with classmates.

The second tier of high scores reflected appreciation for Christian lifestyles and values, but also emphasized the attitudes and competence of the faculty.

One of the most significant findings of the study was a list of the most important characteristics of a school in providing desirable educational experiences for its students. The 10 most popular characteristics out of a possible 58 items included:

- Opportunities to learn oral and written communication skills;
- Students challenged to be lifelong learners;
- Faculty evidencing competence as teachers;
- Opportunities to develop independent thinking;
- Campus climate conducive to Christian growth;
- Opportunities for leadership development;
- Opportunities for students to integrate knowledge, values and behavior;

— Campus climate providing the freedom to air differences of opinion;

— Faculty and staff committed to the Christian philosophy of the college/university; and

— Excellent library.

The primary conclusions of the researchers was educational experience of a Baptist college/university should "rest upon the twin pillars of academic/learning skills and the Christian orientation/atmosphere."

They also concluded appreciation for the institution and development of leadership capabilities among the graduates "must be credited in large measure to the faculties of the various institutions."

Arthur L. Walker Jr., executive director of the Education Commission, agreed with the significance of the importance of faculty members cited by the survey.

"In terms of human resources, the survey indicates the greatest way colleges can influence leaders is by bringing them in contact with leaders (faculty members) who model in their own lives the kinds of persons we want our students to be," he said.

Lonnie Wilkey writes for the SBC Education Commission.

## Monroe Baptists offer home . . .

(Continued from page 3)

mean that the church or minister is a failure or that the church or minister doesn't have an opportunity for successful ministry," says Wilson.

"What the association is working for is to give the minister and his family time to heal, reaffirm his call into the ministry, and reenter an active ministry," he says. Wilson says forced termination is like a death in the family. "I had settled personally and internally that God had called me to be a full time Christian minister. I had never doubted my call. But I sure reevaluated my ministry," he says.

Cliff Perkins says that the Monroe County ministry is needed among Southern Baptists. "We have very little ministry to those of our number who get wounded in the battle," says Perkins, "we have a little counseling, but not much." Though only around 50 ministers are fired each year, this is not a great percentage considering there are nearly 2,000 churches. "But the problem is significant beyond what the numbers indicate," says Perkins, "because of the suffering it inflicts and the bitterness it engenders."

Says Wilson, "Out of my own experience, I know what it means to have a friend call on the phone and say 'I care what's happening.' Monroe County Baptists are saying that they, too, care.

Recently, when a group home for boys burned in the area, the house committee offered it for temporary shelter. The last boy moved out of the house last week and the house is available for immediate occupancy. For details, contact Don Q. Wilson, Rt. 1, Box 272-D, Amory, Miss. 38821, phone 256-8778.

## Baptists continue food lift to Ethiopia

(Continued from page 3)

"We're winning victories every day, but the war still hasn't been won," says Mason, a former public service commissioner. Starving children and sickly adults arrive at the clinic every day. A mother and 4-year-old son, two of about 80 people housed in Gundo Meskel's shelter, were told by neighbors, "You who are very sick, if you go there, they will be able to help you."

"You can't help but regret there were so many other people neither we nor anybody else could help," Parks says. The famine has claimed more than 1 million lives.

Rains last summer and this spring were the best in five years, yet the threat of starvation remains. The late fall harvest amounted to only two to four months of grain, even less for some farmers. One woman at Gundo Meskel, describing her family's luck with sorghum seed, says, "We sowed two bowlfuls and got back four bowlfuls." The spring harvest traditionally is small and primarily in the highlands.

Critical to overcoming the drought will be good "big rains" from June through September and an abundant harvest in November and December. Otherwise, feeding may be necessary into 1987. Rural subsistence farmers, who "live from crop to crop," in Bedsole's words, will feel the drought's aftermath for years. Countless oxen used in plowing died or were sold to pay for food.

One mother of five whose husband died last September says, "I have become a beggar. I have nothing to plow with. I don't even have any

chickens. All I have is two feet."

Mason worries people in the United States no longer care about Ethiopia's plight. When he returned to Florida in February for several weeks, "I saw nothing on TV about Ethiopia. I read nothing in the newspaper. Nothing."

Bedsole wasn't surprised. Nevertheless, "the Lord requires of us more than emotional response. He requires a commitment of will to see the thing through. If we quit now, we'd lose everything we worked for in the past year," because the number of people without food again would spiral.

The Southern Baptist feeding operation is one of the most remote in Ethiopia, says United Nations rehabilitation coordinator Dag Hareide from Norway.

To cross the canyons, a "Twin Otter" cargo plane and a Bell 212 helicopter move 1,000 metric tons of food each month donated by the U.S. government and the Canadian Food Bank. Southern Baptists rent the twin-engine airplane from World Vision, and the helicopter is supplied by 100 Huntley Street, a Canadian religious TV program.

Four-wheel-drive 7.5- and 12-ton trucks move the food from Addis Ababa 100 to 200 miles to the north to two warehouses, where the airlift begins. The 14 trucks were purchased with Southern Baptist hunger funds. Transportation alone will require \$1 million this year.

The missionaries are sensitive to critics who believe they should not be working in a Marxist country. The Soviet hammer and sickle and posters of Marx, Lenin and Engels are com-

mon sights in Addis Ababa and numerous villages. But the missionaries point out the Foreign Mission Board has a policy of noninvolvement both in global politics and the governments of host countries. And, they remind, help has been given to starving subsistence farmers and their families as well as the elderly.

"It's our duty to show love toward

### CLASSIFIED

RATE 50¢ per word. \$5.00 minimum. Cash with order, except on contract advertising. Include name, address, zip code, and phone number in word count. No blind ads.

**CHURCH PEW CUSHIONS:** Manufactured in our plant. For free estimate contact — Emmons Brothers, P. O. Box 186, Meridian, Miss. 39301. Since 1899. Phone (601) 693-4451.

**SEE THE GREAT PASSION PLAY** and stay at Keller's Country Dorm Resort (for groups of 12 or more)! New air-conditioning, in ground pool, \$7.50 tickets, lodging, and meals ALL for \$21 each! Call 501/253-8418 today!

**FINANCIAL MANAGER** — Position available immediately for sharp individual with heavy corporate accounting background, MBA, investment experience, three to five years management/supervisory experience. Send resume to Anne Terry, Woman's Missionary Union, SBC, P. O. Box C-10, Birmingham, Alabama 35283-0010.

everyone," Groce notes. "Did God say, 'I sent my son to love only Americans?' God's love is for the world."

## EQUITABLE'S ULTIMATE 100% MEDICARE SUPPLEMENT

Companion 700 High Option Plan

Helps pay for what Medicare doesn't pay — Benefits for:

- Hospital, nurses and first three pints of blood.
- All Medicare, Part A, deductibles for hospitalization
- 100% of eligible hospital charges beyond Medicare, Part A, for an additional 365 days
- Physicians and Surgeons expense benefit, payable in or out of hospital
- Skill Nursing Home or Extended Care Facility
- Prescription Drugs & Medicines at Home (Endorsement-73)

For Full Information Phone 924-4442

Or Fill out Coupon and Mail to:

**Equitable Life and Casualty Ins. Co.**  
**Hutton Insurance Agency**

P. O. Box 20257, Jackson, MS 39209

Name \_\_\_\_\_ Age \_\_\_\_\_  
Street \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_  
Phone \_\_\_\_\_ Zip \_\_\_\_\_

Underwritten by Equitable Life and Casualty Ins. Co.

BR2



# Letters to the editor

Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld.

## National celebration

Editor:

Thanks for your editorial on the national celebration of liberty. On July 4 our family enjoyed cooking out, eating watermelon, watching the New York gala on TV, and viewing a nearby fireworks display. But this year there was a patriotic "plus."

I took time out for a quiet hour of reading the entire U.S. Constitution. That's one way to honor a pledge all Americans can make as we approach next year's bicentennial of our Constitution:

"I pledge allegiance to the Constitution of the United States of America and to the republic which it created."

"I pledge to protect, preserve, and promote the U.S. Constitution as long as I live."

"I pledge to read the Constitution at least once a year."

The statue in New York is a symbol of our liberty; the Constitution is the substance of our liberty.

Dick Jensen  
Memphis

## Need in Sunflower

Editor:

Several weeks ago you published a letter from Bro. Harold Mosley, pastor of Sunflower Church, Sunflower, Miss. In this letter, Bro. Mosley told of standing with a black pastor in their town and watching that pastor's church burn to the ground. According to Bro. Mosley, the black pastor had personally built and paid for much of the church building and is still as determined as ever to serve the Lord in spite of the circumstances.

Apparently, many of our pastors and lay people missed that letter of appeal, (June 6, 1986). In checking on contributions on July 10, I learned that the amount was only \$1,200. Plans are being drawn (free), and work crews are being recruited, but money for materials is desperately needed.

Planters Bank and Trust of Sunflower, Miss., 38778, is handling the fund under the name of New Zion Rock M.B. Church. Anyone desiring more information may contact Joel Parker, mayor, at 569-3124 in Sunflower.

Mississippi Baptists are responsive, compassionate, loving people. We are constantly responding to the needs of people across the country and the world. Let us not miss this opportunity here in our own state. It is an opportunity to put into action our spoken words of faith and love for our precious Savior.

Dwain Cotton  
Vicksburg

## 100 for Scooba

Editor:

Scooba Church, Scooba, is in the process of planning "Centennial Celebration" scheduled for Nov. 2, to mark the 100th year since our founding date on November 7, 1886. We are searching for former pastors, members, and musicians of our church. If you are one of the above or

have information on how we may contact them, please notify us at the address listed below. Thank you for your help in making our celebration a success.

Kathy Howard  
Publicity Chairman  
Route 1, Box S-15  
Scooba, MS 39358

## Needs at Parchman

Editor:

Here at the Mississippi State Prison both the chaplain's department and inmates have needs that I would like to convey to all our brothers and sisters in Christ who read the *Baptist Record*. Recently our Spiritual Life Center was completed with non-state funds, which left us with nothing to buy teaching materials and have a library there to share the word with all the men and women here. Over the past year there have been three full-time chaplains and two full-time intern students who have "resigned," which has left us with only five chaplains to minister to the spiritual needs of 5,000 men and women inmates at various units at Parchman.

With "funds," "VHS Bible teaching tapes," and VCRs (No Beta's please) and other operating materials the spiritual needs of inmates here can be met weekly. There are units where the prison administration does not allow worship services due to security

needs, such as death row. All donations or inquiries should be directed to:

Chaplain Ronald M. Padgett,  
Director  
Chaplain's Dept.  
P. O. Box 235  
Parchman, Miss., 38738

Phone: (601) 745-6611, office ext. 641, home ext. 134

With the above teaching tools many souls can be won for Jesus Christ and experience the peace of God which passes all understanding.

Crawford Bullock Jr.  
M.S.U., County Prisoner  
Parchman, Miss., 38738

A letter from Tom Hudson, former pastor of Oak Forest Church, Jackson, former chairman of the *Baptist Record* Advisory Committee, and now an editor with the Sunday School Board, vouched for this writer and for the needs that he has expressed. — Editor

# Letters to the editor

## How many angels?

Editor:

In an article on page 14 of the June 19, 1986 issue of the *Baptist Record*, entitled "Musicians consider hymn theology" John Hewett, pastor of First Church, Asheville, N.C. is quoted as expressing surprise at biblical inerrantists who get fire in their eyes over biblical inerrancy and will sing with gusto "He Could Have Called Ten Thousand Angels" when the scripture says 12,000.

The scripture reference is Matthew

26:53 and his Bible may say 12,000, but my Bible doesn't say 12,000. It says 12 legions, and the dictionary numbers the Roman legion as consisting of between 3,000 and 6,000 men. Thus the number could be anywhere from 36,000 to 72,000 angels; but the scripture never mentions the number as being 12,000, as pastor Hewett quotes or misquotes.

Bobby Lee  
Tupelo

## Definition of liberal

Editor:

I have read a number of times in the *Baptist Record* your statement, "And until we have a definition, we don't know who to call a liberal." (e.g., your reply to a letter from Clifford Jackson in the June 26 issue.) I feel this is very deceptive because it indicates that this position (and that of a fundamentalist) has not been carefully defined. This is simply not true. Anyone can confirm this by almost any good book of church history (e.g. *A History of Christianity* by Clyde L. Manscreek, Prentice Hall, Inc., Englewood Cliffs, N. J., P. 510).

As a result of a Bible conference in Niagara Falls, New York, in 1885, five fundamentals were adopted:

1. Scriptural inerrancy.
2. The divinity of Jesus Christ.
3. Christ's substitutionary atonement on the cross.
4. The physical resurrection of Jesus.
5. The imminent return of Jesus.

In accordance with this, anyone

believing these five fundamentals is a fundamentalist. I might add that number five is not synonymous with "Darbyism" (better known as pretribulation rapture Schofield dispensationalism). However, it does not leave room for postmillennialism. Thus, a liberal is one who denies the fundamentals. Although I would not call a postmillennialist a liberal, that is not the issue in our Southern Baptist Convention.

What is the issue are number one and number three. There are multiple aberrations from this being taught in our institutions of higher learning. I will be glad to supply anyone examples in print should he or she not be able to find them.

I might add that items one through four are also features of the Baptist Faith and Message.

In conclusion, no one should have any doubt as to the definition of a fundamentalist and in consequence, that of a liberal.

Jerry Dale Patterson, pastor  
Temple Heights Church  
Oxford

## A note of thanks

Editor:

We want to share our gratitude and appreciation:

We want to thank all Christian friends of all denominations for allowing God to use them to respond to our needs. From the widow's mite \$1 to the largest we extend our sincere gratitude and appreciation.

We thank our church, Pine Grove Baptist, and each member for your prayers, gifts, and support while awaiting God's plan for us. We are so grateful to all pastors and staff workers who have worked long hours on our behalf. Your support has meant so much to us. We also want to thank the many Sunday School classes, Vacation Bible School groups, and individuals who have sent us love gifts.

Bro. and Mrs. Grady Crowell, we love you and thank you for your work.

To the *Baptist Record*, its editor and staff, our appreciation to you, for being a tool used of God to help our family and for printing the June 12 letter, "Pastor in Need." This letter has been an instrument that God has used to bless our family in ways that

have been overwhelming. We are especially grateful to the anonymous person for the June 12 column.

Thank you Presto for the pressure cookers that were given by a caring concerned gentleman to be given to our church members in appreciation for what they have done for us.

We have been blessed as much as any one family could be, and the blessings are continuing. During this past week we were informed that an anonymous person will supply us with a home, utilities, and maintenance of a home as long as needed. Your identity is unknown to us; but, if you read the *Baptist Record*, please accept our deepest gratitude of what you have done and will do for us. Most of all, we thank God for you. Words cannot express what is in our hearts. You have lifted a real burden and made some dreams come true.

We want to thank churches such as Forest Baptist Church for offering us housing. We most of all thank you for your prayerful support.

The Aubrey Jones Family  
Quitman, MS

## British Baptists elect president

LONDON — The Baptist Union of Great Britain and Ireland elected its youngest president ever and chose its second woman president for the 1987-88 term of office during its annual meetings here.

Incoming President David Coffey, pastor of Uptonvalle Baptist Church, Torquay, asked Christians to stop being selfish with their faith and to "bid farewell to trend-chasing."

## Divorced ministers

Editor:

Obviously the topic of "divorced ministers" is quite lively. In addressing ourselves to this matter we certainly must be governed both by the Spirit and the word of God. The I Timothy passage seems to be a major focal point in the discussion.

In understanding this text there are a couple of aspects which need to be kept in mind. The first is that the "qualifications" for a pastor given by Paul are not extraordinary but rather minimal expectations one would have for any believer, not just a pastor. It is interesting to note that the two things we usually look for in a pastor, namely, a definite call from God to the ministry and an evident endowment of the gift of preaching, are not even mentioned in this passage.

The second concern is the proper interpretation of the phrase "the husband of one wife." It appears many people automatically interpret this to mean that a pastor must never have been divorced. If that is what Paul meant why didn't he speak plainly and say, "The bishop can never have been divorced"? The Greek word for divorce (*apoluo*) which Jesus used (Mt. 5:32) was readily available for Paul. To understand him to mean divorce necessarily reads a great deal into this phrase.

The second Century writers Tertullian and Athenagoras both interpreted this verse to mean that a person could not remarry even if his first wife had died. Chrysostom of Antioch (347-407 A.D.) felt that the plain meaning of the text was that a pastor should not have more than one wife at a time. John Calvin (1509-1564) concurred with this view, saying that the "only true exposition" of this passage is that Paul "expressly condemns polygamy, which at that time the Jews almost reckoned to be lawful." Whether a divorced minister is called by a local church ultimately must rest with the church and how it feels led of the Holy Spirit to interpret both scripture and the leadership of God. We should not forget that in the providence of God there was a place for the proclamation of his word by a man whose marriage had totally collapsed, namely, Hosea the prophet.

Name withheld by request

At the risk of reopening a subject that had been considered closed, the accompanying letter was run because it presents a concept that had not been expressed before — namely a translation from the Greek. — Editor

## Off the Record

Taking his daily stroll, an old but energetic gentleman dropped a half-dollar on the sidewalk. A passerby retrieved it and hurried up to the man to return it.

"Oh, I didn't lose it," the old gentleman said: "I always drop a coin when I take my daily walk."

"But why?" asked the passerby.

"I'll let you in on a little secret," the old gentleman smiled. "I like to think that the person who finds it will be happy for the rest of the day." — Arthur Lacey

# Faces And Places

by anne washburn mc williams

## The churches of Juneau

Winter winds in Juneau can pick up a person — or even a car. So they say. Double entries of houses lessen the strength of the blast through the house when the front door is opened.

When Hollis Bryant of Mississippi was pastor of First Baptist Church, Juneau, (1968-72) he led in the building of a redwood and cedar sanctuary, made to withstand the elements. "The foundation supports go down to solid rock," he said. (Since then, alas, someone has painted it white.) This church, organized in 1946, was at first located downtown, across the street from a school, so the congregation had to move. That's why Hollis was overseeing the task of building. It's now at Twin Lakes, about three miles north of the downtown area. People may come to church by boat if they choose, and dock beside the church or by the pastor's house next to it.

At the time this building was finished and paid for, it was the only church in Alaska finished, furnished and paid for, says Bryant. It was one of the three churches that joined together to form the Alaska Baptist Convention. The other two were Anchorage and Fairbanks.

First Baptist Church of Juneau has sponsored two missions — Glacier Valley and Douglas. The church now has about 150 members, with 60 or 70 usually in attendance. People are moving in and out of the city a lot. Now they don't have a pastor. Jimmie Stringer resigned and moved to Sherman, Texas, last month. I met him and his wife in their back yard the day before they were to leave, and they said they were busy packing.

"I'll drive you out to the church," Janet Page promised. She arrived at the Baranof Hotel mid-afternoon Monday, and she brought pressed flowers from her yard, blue forget-me-nots and the yellow tundra rose, for me to deliver to her friends, Hollis and Eunice Bryant.

Janet's short blue coat went well with her grey hair and blue eyes. The sweater underneath it was embroidered with blue, pink, and green flowers. We stopped and walked around her house — it's blue, too — and I don't know how she does anything ever but stand and look at the scenery. The house is owned by Wilma Jenkins, oldest member of First Baptist Church, Juneau. (Wilma is in an old folks' home at Sitka). The house sits in a wide flat meadow near a stream where salmon spawn. On every side the snow-crowned mountains seem close enough to reach out and touch. In the green grasses grow wild flowers, blue and yellow and white. Only a little way down the road is the First Baptist Church, where Janet has been a faithful member for many years, as Church Training worker, bookkeeper, church treasurer, and in other ways.

"She has made a career of retiring," someone said of her. Thirty-five years ago she moved to Alaska from her native Iowa, and changed from Northern Baptist to Southern Baptist. After her marriage failed, she said, "I

felt it was the Lord's will for me to stay in Alaska." She did, with her four children. She worked in a department store and then with Federal Communications and ICA until her first retirement. She worked with the public school system's attendance department for a while and retired again. She worked with the retarded unit at the school. This led to her volunteering to work with adult retarded persons. And then she volunteered to do literacy work at the prison (Juneau has the only maximum security prison in Alaska.)

She gave me a guided tour of her church. Thanks for your graciousness, Janet. I'd like to send you a Mississippi magnolia!

Chapel by the Lake, say the guidebooks, is "one of the most picturesque churches in North America." And I agree. This Presbyterian church is made of native spruce logs and its large picture window looks out across Auke Lake to Mendenhall Glacier. It's a popular place for weddings. (I heard that a church near Barnett Reservoir considered such a picture window at the front of the sanctuary looking out across the water, but the majority voted no. I think they made a mistake.)

St. Nicholas Church of the Russian Orthodox faith is the oldest church in Juneau. It's octagonal, with an onion-shaped dome. And it's tiny — only 20 feet from wall to wall.

The Church of the Holy Trinity (Episcopal) is the second oldest. Built of logs on Gold Street in 1896, it is the city's second oldest, only four years younger than the Russian Orthodox.

I was interested to see that the Episcopal church in Juneau was one of the oldest, because I'd attended a Sunday morning service at the downtown Episcopal Trinity Parish Church, oldest in Seattle. Finding no nearby Southern Baptist church I accepted my roommate's invitation to visit the Episcopal church with her.

Ethel Hanft and I walked eight blocks to the church, a small, lovely stone structure, built in 1891. Friendly members asked us to stay for the coffee and cake fellowship after the morning service. A woman in the foyer wearing a smile, a large plumy white hat, and blue plaid suit greeted us and asked us to sign guestbook.

Ethel lives in Muscatine, Iowa. She and her husband have sold their livestock auction business and retired. She writes a newspaper column of recipes and household hints called "Thru Ethel's Window." Also she is author of *My Lady's Fare*, a recipe book, and two volumes of biography on remarkable Iowa women. Her only son is married and lives in Colorado.

During World War II, she said, she was married in the Anglican church at High Wickham, a part of London, while she was in the WACs. She met her husband, Rex, in London, while he was a soldier. In fact, she was born Ethel Nattrass in Durham County, England, but moved to Pittsburgh at four months.

BAPTIST RECORD PAGE 7  
Thursday, July 24, 1986

## Pelahatchie will have its own clinic

Pelahatchie will soon have its own physician and medical clinic thanks to the efforts of West Scott Baptist Hospital (WSBH) in Morton, which recruited the physician.

Keith Golden, family practice physician from Coldwater, Miss., began seeing patients in the Pelahatchie Medical Clinic on Brooks Street on July 14. Golden, who was raised on a dairy farm in Coldwater, attended medical school at the University of Mississippi Medical Center and completed his residency at the University of Tennessee in Jackson, Tenn.

The Pelahatchie Medical Clinic will be managed by WSBH, as is the West Scott Family Practice Clinic, staffed by Tim Ashley, in Morton.

West Scott Baptist Hospital, James Franklin, director, has operated under an affiliation with Mississippi Baptist Medical Center in Jackson since Jan. 1, 1983.

## Harrisburg offers children's choir workshop

Tee Billingsley, writer and teacher of children's choir materials, will be leading a workshop for all age choir workers, preschool through 6th grade, on Monday, Aug. 11 at Harrisburg Church, 1800 West Main, Tupelo.

Billingsley will discuss how to develop more thoroughly the curriculum material in *Music Leader*, *Music Maker*, and *Young Musicians* magazines, the steps in teaching different age groups and how they learn, how to encourage and develop the uncertain singer, and there will be a time of questions and answers.

The workshop will go from 9 a.m. - 2 p.m. There is a \$2 registration fee per person. This will also cover lunch which will be offered at the church. To attend, call Kathy Vail at 842-6917 by Aug. 6.

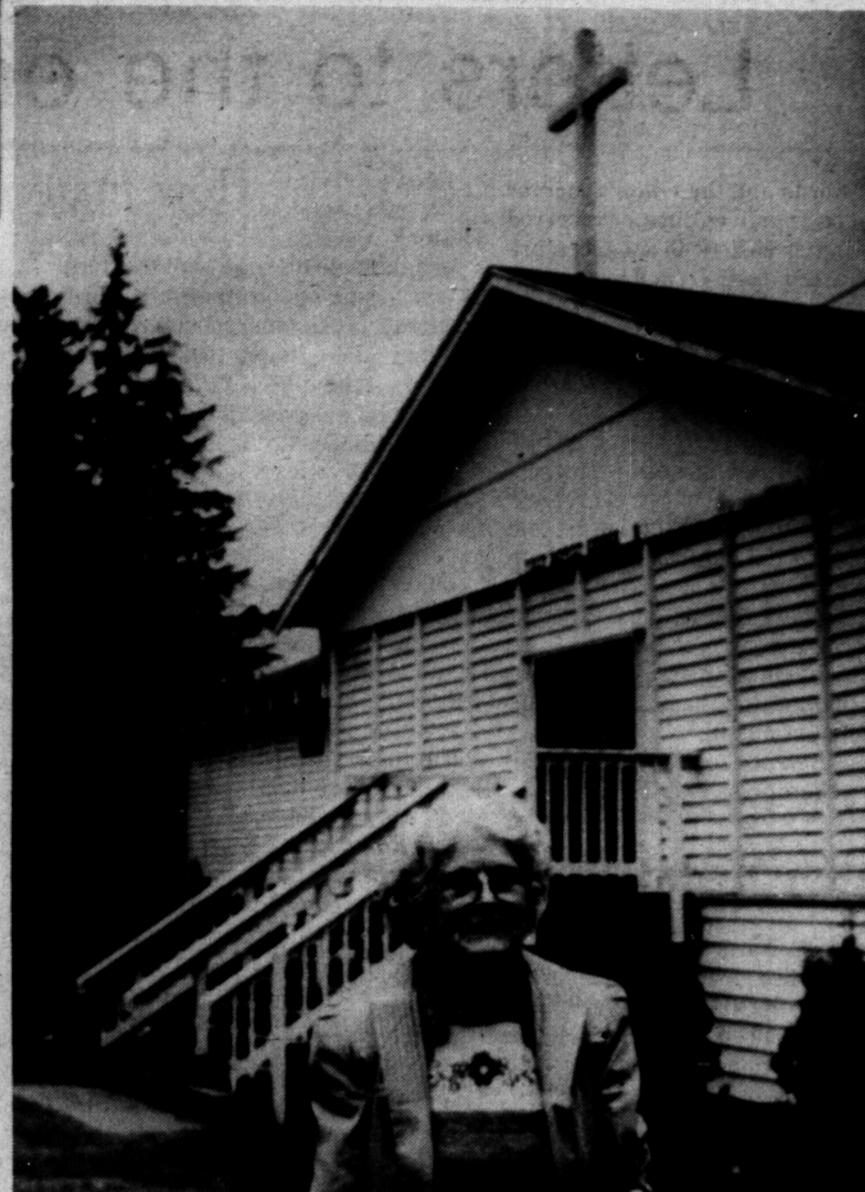
## Southern Baptists lead in gifts to Bible society

NEW YORK (BP) — Southern Baptists led all denominations and religious groups in gifts to the American Bible Society last year, according to the society's "1985 Report of Denominational Support."

The society received \$298,339 from the Southern Baptist Convention, down from \$309,610 in 1984. The SBC contribution comprised 16.5 percent of the society's denominational receipts, which totalled \$1,805,006 in 1985.

The other top five denominational/organizational contributors to the society included the Bible-a-Month Club, \$176,279; Presbyterian Church (USA), \$110,090; United Methodist Church, \$103,381; and the Apostolic Christian Churches of America, \$101,295.

The American Bible Society cooperates with United Bible Societies around the world.



Janet Page is a long-time member of First Baptist Church, Juneau, which was organized in 1946.



Ethel Hanft of Muscatine, Iowa, visits The Church of the Holy Trinity (Episcopal) in Juneau, second oldest church in that city.



The picture window of the Chapel by the Lake (Presbyterian) in Juneau affords a view of Auke Lake and Mendenhall Glacier.



Two Mississippians received the doctor of ministry degree from Southwestern Seminary during commencement ceremonies July 11. Charles D. Hampton, left, and John D. Lockhart, right, are congratulated by seminary president Russell Dilday.

## Mississippians are graduates from Southwestern Seminary

FORT WORTH, Texas — The 169 men and women receiving degrees from Southwestern Seminary July 11 included six Mississippians.

President Russell H. Dilday conferred degrees upon the Mississippians during summer commencement ceremonies at Travis Avenue Baptist Church.

Mary Evelyn Blagg-Huey, president of Texas Woman's University in Denton, Texas, addressed the graduates about their duties as citizens and ministers.

Emphasizing the celebration for the Statue of Liberty, Huey said the graduates should reflect on their individual freedoms. But those freedoms, she said, include duties.

Two Mississippians received the doctor of ministry degree, Charles D. Hampton and John D. Lockhart. Hampton is the son of Mr. and Mrs. Clyde Hampton of Tupelo. He is married to Deborah, whose parents are

Mr. and Mrs. James Davis of Booneville. Lockhart is the son of Louise Lockhart of Jackson. He is married to Sharon, whose parents are Mr. and Mrs. James Sawyer of Little Rock, Ark. Lockhart is pastor at First Church, Richmond, Tex.

Steven Riley Wilkinson received the master of divinity degree. He is the son of James B. Wilkinson of Gulfport.

Jerry Leon Adkins received the associate of divinity degree. He is the son of Opal Adkins of Vicksburg.

Kevin Lee Cooksey received the master of arts in marriage and family counseling degree. He is the son of David L. Cooksey of Vicksburg.

Robert Francis Chichester received the master of music degree. He is the son of Elsie B. Chichester of Hattiesburg. Chichester is married to Libby, whose parents are Mr. and Mrs. James W. Cochran of Hattiesburg.

Chichester is pastor at Pleasant Wood Baptist Church, Dallas, Tex.

David MacIsaac resigned Pine Level Church, Greene Association, to become pastor of Good Hope Church, Perry Association. He attended Baptist Bible Institute, Graceville, Fla.; was graduated from Mobile College, Mobile, Ala.; and attended New Orleans Seminary. He is a native of Lynn, Mass. His wife, Louise, is a native of Jacksonville, Fla. They have four children.

Emory G. May of New Zion Church in Crystal Springs has accepted the pastorate of Lakeview Church in Baker, Montana. He has been involved in pioneer work for the past 16 years, having worked in the northeast and in Montana, conducting Vacation Bible Schools, Backyard Bible Clubs, puppets, and tent revivals on a part-time basis.

As of June 10, he moved the Emory G. May Evangelistic Ministries to Baker and assumed the role of pastor. He still intends to do revivals in the Montana, and Dakotas area.

Charles (Chuck) Shilling began serving as pastor of Pickens Church, Pickens, June 29, moving from Blue Lake Church, Crowder. He is a graduate of Mid-America Seminary in Memphis. He and his wife, Charlene,

have two children, Charles, Jr. and Robin.

Bobby Wedgeworth has resigned as pastor of Faithview Church, Gulf Coast, after more than ten years of ministry there.

Emmanuel Church, Biloxi, welcomed its new pastor, Steve Mooneyham, July 13. Mooneyham, his wife, Tamella and sons, Nathan and Brooks moved to Emmanuel from Summerland Church in Taylorsville.

Diane McCarty is interim music and youth director for Olivet Church, Gulf Coast. A graduate of Carson-Newman College in Tennessee, she is teaching music in the Jackson County School System.

Jon Daniels has been called as minister of music and youth for Thompson Church, Mississippi Association, and began his ministry there June 1. He was previously minister of youth at Forest Hill Church, Jackson.

Married to the former Vicki Massey of Jackson, Daniels will begin work toward his MRE degree at New Orleans Seminary.

Paul Blanchard has accepted a call to become pastor of Pineview Church, Hattiesburg. He has served as pastor of Lakeview Church, Leland for the past three years. During this time the church has held 101 additions, and has started a live Sunday morning radio broadcast, a deaf ministry,

children's church, deacon-family ministry plan, and a recorded message ministry.

Glenn Shows has resigned as minister of education and activities at Woodland Church, Vicksburg, to become minister of activities at First Church, Paris, Tex. He is a graduate of Clarke College, Louisiana College, and New Orleans Seminary.

A former US-2er in Nevada, Shows is married to the former Kathy Pennington of Hernando.

There is no virtue in a promise not kept. — P. S. Ballanche

Pews, pulpits, baptistries, stained glass, carpet, steeples, chairs, tables, lighting, folding doors

**Van Winkle Church Furnishings & Pew Upholstery**

Box 501, Fulton, MS. 38843  
In MS. Toll Free 1-800-624-9627  
Design — Construction Management

We Remodel & Paint

## Annuitants to hear Swor at mini-retreat in October

The Mississippi Baptist Annuitants Fellowship, along with the Church Minister Relations and Annuity Department of the Mississippi Baptist Convention Board, will co-sponsor a "mini" retreat for Mississippian who are members of the Mississippi Baptist Annuitants Fellowship. Edwina Robinson, president of the fellowship, is announcing the dates for this retreat as Oct. 9-11.

The retreat will be held at Camp Garaywa, at Clinton. Participants can stay overnight at the encampment or commute each day for the program. The principal clinician guests are Chester Swor, Mrs. Winston (Winnie) Pearce, and Bill and Martha Bacon.



Swor

## Pelahatchie team does clean-up at Baptist camp in Corbin, Ky.

The College and Career Class of Pelahatchie Church did a mission project recently at a camp in Kentucky. Between getting out of college and taking summer jobs, they accepted a Home Mission Board appointment in May to do some work at Laurel Lake Baptist Camp at Corbin. (Mission teams are used to keep the camp renovated and in shape.)

Four girls and the class teacher, Mrs. Sally H. Stevens, sanded and painted 95 folding chairs, cleaned the outdoor chapel, and picked up cans on

a mountain trail. One girl remarked as she sanded the rust, and her fingernails, "You know, Jesus might speak to a little child who is sitting in this chair."

Five young men painted a shop, and two outdoor bathrooms, and hauled hundreds of loads of underbrush.

Since they had been studying Nehemiah in Sunday School, they used the motto, "The People Had A Mind To Work." They spent the last day white water rafting on the Nolichucky River and the last night in Gatlinburg.

Back in Sunday School, Mrs. Stevens asked what they had enjoyed most. The answer, she reports, was "Doing the work and feeling we had accomplished something for God."

Tim Pierce, youth and music minister, taught the others in night classes on how to be witnesses.

Those who participated in this event were Sally Stevens, Cynthia Barnes, Kim Carter, Neal Mashburn, Ronnie McMillan, Ronnie Taylor, Tim Pierce, Samantha Tullos, Kim Bray, and Lynn Everett.

## Fellowship asks for alternative punishments

WASHINGTON, D.C. (EP) — A national criminal justice reform group has called for public officials to "punish offenders without punishing ourselves" by increasing the use of restitution and community service sentences for non-violent offenders.

Citing statistics released by the Department of Justice's Bureau of Justice Statistics, the head of Justice Fellowship — an affiliate of Chuck

Colson's Prison Fellowship — said that nearly every state could significantly reduce the cost of public safety by using restitution and community service-based punishments for those convicted of non-violent offenses.

"Only one-third of the people sent to prison in 1983, the most current year studied by the bureau, were con-

victed of violent offenses," said Justice Fellowship President Daniel W. Van Ness. "And two-thirds of the inmates released that year were first-time prisoners. We could instead have punished these less serious offenders with measures that do not include a prison sentence, in which they can pay back their victims, save millions of tax dollars, and have a better chance of being rehabilitated."

**Ab Audio Services**

Robert Burris  
Stan Dalton  
Owners



2600 O'Ferrell Place (Next to Shoney's Hwy 49S.)

"Pro Sound Leader"

**Ab Audio Services**

"SOUND IS OUR ONLY BUSINESS"

SPECIALIZING IN CUSTOM

DESIGNED CHURCH SOUND SYSTEMS

- Clubs • Schools
- Auditoriums
- Equipment Rental
- Package PA Systems

Sales - Service

Installation

**268-1004**

**Attention Pastors and Church Staff:  
Excellent New Opportunity For Training  
MONDAY CLASSES**

at

**MID-AMERICA BAPTIST THEOLOGICAL SEMINARY**

You may now take Master of Divinity courses by attending class only on Mondays. Full credit is given toward requirements for the M. Div. program, including both required and elective courses. The Monday schedule will allow pastors and other interested persons who cannot attend the regular term (which meets four days per week) to begin their seminary training without delay. Monday students will have full access to the library and entire faculty in their studies.

**Registration: August 18, 1986 Classes begin: August 25, 1986**  
For further information write: The Registrar, Mid-America Baptist Theological Seminary, P.O. Box 3624, Memphis, TN 38103, or call 901-726-9171.



## Bowmar Avenue people minister to Rio Grande Valley

Sixty-five members of Vicksburg's Bowmar Avenue Church, including 25 adults and 40 youths, in cooperation with the Texas Baptist Convention, were involved in mission work in the Harlingen, Texas area of the Rio Grande Valley, June 15-20.

Bowmar's pastor, Fred E. Robertson, preached on Sunday at the Spanish speaking church, Templo Bautista, and at the English speaking First Baptist Church, both in Santa Rosa. During the mornings, Mon.-Fri., the group led three simultaneous

Vacation Bible Schools in the area. Each night the group was involved with revivals, music concerts and other evangelistic services, using films, puppetry, and other media in various areas of the community.

Enrollment for the three Vacation Bible Schools totaled 354, and 118 professions of faith were made by the end of the week. Randy Stroud, minister of youth at Bowmar Avenue, coordinated the mission effort.

## Revival Dates

**Providence (Attala):** July 27-Aug. 1; Sunday, third annual homecoming, 11 a.m., lunch served at noon, and singing in the afternoon by the Messengers of New Hope Church; services, Mon.-Fri., 7:30 p.m.; George Pitts, former pastor, evangelist; Buster Oliver, Parkway Church, Kosciusko, music; Judy Sims, Williamsburg Church, pianist; Walter Hines, pastor.

**Hillsboro (Scott):** July 27 - August 1; regular services Sunday, plus lunch at church; 7:30 week nights; David Rives, evangelist; Marion Felton, music evangelist; G. R. Ricky Gray, pastor.

**Bolton (Hinds-Madison):** July 27-Aug. 1; Sunday, 11 a.m., and 7 p.m.; Mon.-Fri., 7:30 p.m.; John Ed Snell, pastor, Utica, evangelist; Mickey Henderson, First, Jackson, music; Wayne Burkes, pastor.

**Antioch (Rankin):** July 27-Aug. 1; services, 10:45 a.m., 7:30 p.m.; Stanley Barnett, pastor, First, Pearl, evangelist; Jim Lott, First, Pearl, music; Larry Duncan, pastor.

**Salem, Collins:** July 27-Aug. 1; Sunday at 11 a.m. and 7 p.m.; Mon.-Fri., 7:30 p.m.; evangelist, Ben Purvis; music evangelist, Perry Robinson; James D. McLemore, pastor.

**Coopersville, Morton:** July 27-Aug. 1; Sunday, 11 a.m. and 1:30 p.m.; with dinner after the morning service; Mon.-Fri., 10:30 a.m. and 7:30 p.m.; evangelist, Bill Webb, Midway Church, Meridian; music evangelist, Hamp Valentine, Forest Church, Forest; LaVerne Summerlin, pastor.

**Clear Springs, (Smith):** July 27-Aug. 1; Sunday, 11 a.m. and 1:30 p.m. with lunch served at 12 noon; Mon.-Fri., 7:30 p.m.; Tom Maddox, evangelist; Darrell Craft, pastor.

**Mt. Zion (Lincoln):** July 27-Aug. 1; evangelist, Joel Haire, pastor, First, Crystal Springs; music evangelist, Garner Keel, minister of music, First, Brookhaven; services, Sunday, 11 a.m. and 1:15 p.m., lunch served following morning service; services, Mon.-Fri., 10:30 a.m. and 7:00 p.m.; Wayne Kimbrough, pastor.

**Pittsboro, (Calhoun):** July 27-Aug. 1; 10:30 a.m. and 7:30 p.m.; Nelson Crozier, pastor, First Sharon, Laurel, evangelist; Tommy Kelly, staff evangelist, Parkway, Houston, music; Barry Ward, pastor.

**Old Pearl Valley, Philadelphia:** July 27-Aug. 1; services, Sunday, 11 a.m. and 7 p.m.; services, Mon.-Fri., 7:30 p.m.; Tommy Anderson, pastor, Emmanuel, Pearl, evangelist; Sammy J. McDonald, pastor, directing music.

**Shiloh (Montgomery):** July 20-25; 7:30 each night; Larry Edwards, pastor of Mt. Olive Church, preaching; Mrs. Peggy Hathcock, pianist; Frank Roberson, pastor.

**Roundaway (Sunflower):** July 27-Aug. 1; dinner on the ground following the Sunday morning service; services, each night, 7 p.m.; Gayden Harrell, pastor, Branch, Morton, evangelist; Gary Sheppard, minister of music, Pickens, Pickens, music; Mrs. Sue Strawbridge, organist; Miss Ann Sharp, Indianola, pianist; Max W. Holleyman, pastor.

**Gore Springs, Grenada:** July 27-Aug. 1; James Rutledge, pastor, Southern Heights, Tupelo, evangelist; Rick Munn, minister of music, First, Grenada, music; services, 10:30 a.m., 7:45 p.m. Bernette Fielder, pastor.

**County Line (Attala):** July 27-Aug. 1; Sunday, 11 a.m., homecoming, lunch in fellowship hall and 7 p.m.; Mon.-Fri., 7:30 p.m.; Oster Daniels, evangelist; Jimmy Sledge, music; Martin Williams, pastor.

**Old Hebron (Jeff Davis):** July 27-Aug. 1; Sunday, 11 a.m., dinner on grounds, afternoon service following; Mon.-Fri., 8 a.m., 7:30 p.m.; evangelist and music, Dennis and Leon Dunn. L. C. Anthony, pastor.

**Mount Moriah (Marshall):** July 27-30; Donnie Stewart, pastor, First, Holly Springs, evangelist; services, Sunday School, 10 a.m., morning worship, 11 a.m., evening services 7:30 each evening; Millard L. Swinney, pastor.

## Names in the News

**John Cameron Bramlett,** ex-pro linebacker, will be guest speaker at McDowell Road Church, Jackson, Sunday, August 3, at 10:30 a.m. His football career includes Denver Broncos, Miami Dolphins, New England Patriots, and Atlanta Falcons. Gary Rivers is pastor.

**James Travis,** professor of biblical studies at Blue Mountain College, is author of the current Bible Book Study Commentary, July-September, 1986. This is the third Commentary in this series which he has written in the Old Testament series for Sunday School. The others were Leviticus-Deuteronomy, April-June, 1980, and Amos-Jonah, April-June 1984. Travis is a native of Carlisle, Penn. He was educated in Michigan public schools, served in the U.S. Army during World War II, was graduated from Oklahoma Baptist University, and earned the Th.D. degree from New Orleans Seminary.

**Kansas City, Mo.** — A Mississippian received one of the nine academic awards presented during recent commencement exercises at Midwestern Baptist Theological Seminary here.

**Danny H. Owen,** from Okolona, earned the Collier Evangelism Award, a cash stipend given to a graduate who excels in the study and practice of evangelism.

**A graduate of Blue Mountain College,** Owen earned the master of divinity degree from Midwestern. He is pastor of DeSoto Southern Baptist Chapel, DeSoto, Kan. This fall he will also begin a chaplaincy internship at Bethany Hospital, Kansas City, Kan.



Owen

**Lucille Gardner Grant** was recently honored at a retirement luncheon by the personnel of Disability Determination Services, a division of the Department of Rehabilitation Services. Mrs. Grant, employed with DDS since 1973, was a Supervisor I in the Quality Assurance section of the state agency.

A native of Gulfport, she was graduated from Mississippi College with a BA degree and from Southern Seminary with a Masters' in Religious Education.

Mrs. Grant is married to David R. Grant, long time pastor of Broadmoor Church, Jackson. They have three children, Sarah Grant Perkins, missionary to France, Olivia Grant Mahaun, and David Ruff Grant, Jr.

**First, Wiggins,** gave a reception for the pastor, Ernest Sadler, and Mrs. Sadler on Sunday, June 15, to celebrate their 25th wedding anniversary.



Grant

**Greta Stuart** of Pascagoula will participate in a conference July 26-31 of Christian artists at Estes Park, Colo. Some of the musicians who will be teaching daily and performing in the evening concerts are Cynthia Clawson, Amy Grant, Sandi Patti, Lanny Wolfe and the Continental Orchestra.

Mrs. Stuart is public relations agent for composer and artist Lanny Wolfe, Dove and Grammy recipient for "More Than Wonderful," Gospel Music Association songwriter of the Year, 1984, and who has three new musicals released by the Benson Company this month. Mrs. Stuart is a member of East Moss Point Baptist Church, Moss Point.



Stuart

**BAPTIST RECORD PAGE 9**  
Thursday, July 24, 1986

## Homecomings

**West Jackson, Jackson:** July 27; 11 a.m.; Mose Dangerfield, preaching; Curtis Hatcher, music; Mrs. Cheryl Boom at the organ; Mrs. Cheryl Worley at the piano; covered dish lunch served in activities building immediately after the worship service; no night services.

### Revival Dates

**First Church of Runnelstown, Hattiesburg:** July 27 - Aug. 1; Lamar Ball, Adamsville, Tenn., evangelist; Sunday services, Sunday School, 10 a.m., worship service, 11 a.m., dinner in the fellowship hall and afternoon service immediately following; no night service on Sunday; Mon. - Fri., 7:30 p.m.; Robert Bolling, minister of music, Macedonia Church, music; Danny L. Chaney, pastor.

**Corinth, Magee:** July 20-25; regular Sunday services; weekday services, 10:30 a.m., and 7:30 p.m.; Michael Davis, pastor, Siloam Church, evangelist; Bob Harris, Oak Grove Church, music evangelist.

Call for Free BROCHURE  
TOLL FREE 1-800-251-0679  
TN CALL COLLECT 615-875-0679  
FIBERGLASS BAPTISTRY CO  
3511 HIXONPIKE • CHATTANOOGA, TN 37415

### OLD BIBLES REBOUND

A price, binding and style to meet every need. Quality workmanship guaranteed. Write for illustrated price folder.

"Internationally known specialists"  
**NORRIS BOOKBINDING CO.**

Box 305-C — Greenwood, Miss. 38903

### FOR SALE

**69 solid oak pews,**  
23 pews 18 feet long  
and  
46 pews 12 feet long  
If interested call  
**Hinds-Madison Baptist Association at 362-8676**  
or write P. O. Box 4686, Jackson, MS 39216.



NOW AVAILABLE!

### FOR CHARTER OR LEASE 1986 25-PASSENGER BUS

\*Fully air-conditioned  
\*Recliner seats  
\*Outside storage  
\*Overhead luggage racks  
\*Air ride

**BUS SUPPLY CO. INC.**  
McComb, MS  
601-684-2900

### CHURCH FURNITURE

For Quality and Low Prices

Wallace Fay

171 Westover Dr.

Clarksdale, MS 38614

601-624-6926



The handwriting on the wall often means you should keep a memo pad by the telephone — (Franklin P. Jones in Good Housekeeping)

A boy is, of all wild beasts, the most difficult to manage. — Plato

# SUNDAY SCHOOL LESSON COMMENTARIES

## Blessings of the Lord leap from Zephaniah's book

By Marjean Patterson  
Zephaniah 3:9-20

The prophet Zephaniah was a stern preacher of righteousness. He spoke boldly in the first portion of the book which bears his name concerning the harsh wrath which would be poured out against Judah and all the earth.

As we read verses 9-20 of chapter 3, however, we are forcefully reminded that God does not want judgment to be the last word which the people hear. Love, redemption, and restoration characterize the remainder of his message.

**The turning of the Gentiles to God (3:1-10)**  
After God has dealt with all people in judgment, he will so affect them that in their hearts they will call upon the name of the Lord with one voice. We are assured that it is possible for any person to speak with God after his sin is forgiven.

## Ezekiel delivers God's charges against evil society

By Robert E. Self  
Ezekiel 22

Some years ago, I listened as a gifted preacher presented a great message on patriotism and Christian faith. The thrust of the message was that America is a Christian nation and that God will see to it that we will survive because God is dependent upon us to keep the gospel alive.

The message warmed me in a special way because it set forth a premise that I wanted to believe. Time has not taken away my desire to believe it, but it has led me to understand it in a different light. The text speaks to this matter.

The people of God claimed the city of Jerusalem as the City of God. It was the center of their worship and a very special place. Somehow they came to treat that idea lightly and they turned away from God. Living in the very depths of sin, they neglected to remember and do the truths of God. When the situation

became shameful to God, he told Ezekiel to deliver a message of judgment. (22:2).

### I. The conditions of the time

The text tells us of a time when sin ran wild across the land. The prophets whom God had placed among the people to teach his ways had oppressed the people for their own gain. They promoted robbery and even murder to further their own corrupt ways and supported the wrongdoings of other leaders. To compound their negligence, they preached false doctrines, "divining lies," and "false visions."

The priests and other leaders were no better. They profaned God's holiness and taught others to do the same. These leaders of the people oppressed the poor and sojourners in order to get gain for themselves. Their actions included robbery.

The thirtieth verse comprises a lamentation from God. Times were so bad that there seemed to be none who would stand in the gap. Righteousness had fled the land.

### II. The consequences of their corruption

There are times when God will stand by and allow man to exercise personal freedom and

would eagerly put their complete faith in God; they would live righteously and speak only the truth; and they would live with a commitment to be innocent and pure in speech.

All those who possessed these traits would be more than adequately cared for by the Great Shepherd himself. They would be able to partake generously of the forgiveness of God; they could rest in the assurance that the Lord would take care of them; and they would be able to live without fear. What beautiful, strong promises are made to God's people!

## BIBLE BOOK

### Restoration of God's people (3:14-20)

The prophet lyrically suggests that the people of God would want to sing and rejoice because the Lord had cast down all their enemies and had taken up his dwelling place in their midst.

They were told that the presence of the Lord

in their midst would protect them and prohibit them from being afraid.

Happiness would be one of the outstanding characteristics of God's people. How could they not experience joy when the prophet assured them that "the Lord, your God . . . will rejoice over you with gladness; he will renew you in his love; he will exult over you with a loud singing."

Zephaniah's prophecy concludes with the poignant picture of God as the Great Shepherd, who gathers up his bruised and battered flock in his own arms. He would take away their shame, heal their wounds, and restore their fortunes.

### Conclusion

As we read the book of Zephaniah we are assured that, though judgment was coming, there was a bright day coming by and by. There would be glory when God revealed himself. In the day when God's will was done, all stress and strain would be gone and things would be as they ought to be.

Marjean Patterson is executive director, Mississippi WMU.



Self

By Robert E. Self  
Ezekiel 22

Some years ago, I listened as a gifted preacher presented a great message on patriotism and Christian faith. The thrust of the message was that America is a Christian nation and that God will see to it that we will survive because God is dependent upon us to keep the gospel alive.

The message warmed me in a special way because it set forth a premise that I wanted to believe. Time has not taken away my desire to believe it, but it has led me to understand it in a different light. The text speaks to this matter.

The people of God claimed the city of Jerusalem as the City of God. It was the center of their worship and a very special place. Somehow they came to treat that idea lightly and they turned away from God. Living in the very depths of sin, they neglected to remember and do the truths of God. When the situation

became shameful to God, he told Ezekiel to deliver a message of judgment. (22:2).

### I. The conditions of the time

The text tells us of a time when sin ran wild across the land. The prophets whom God had placed among the people to teach his ways had oppressed the people for their own gain. They promoted robbery and even murder to further their own corrupt ways and supported the wrongdoings of other leaders. To compound their negligence, they preached false doctrines, "divining lies," and "false visions."

The priests and other leaders were no better. They profaned God's holiness and taught others to do the same. These leaders of the people oppressed the poor and sojourners in order to get gain for themselves. Their actions included robbery.

The thirtieth verse comprises a lamentation from God. Times were so bad that there seemed to be none who would stand in the gap. Righteousness had fled the land.

### II. The consequences of their corruption

There are times when God will stand by and allow man to exercise personal freedom and

pursue his own course for life, even when that course leads away from him. But there are also times when he will not.

In the episode of the text, God called the people into judgment. Their gross immorality and spiritual degradation rose up as abomination before God and judgment resulted.

## UNIFORM

Sin contains within itself a natural consequence. When man lives immorally and in harmony with the chaos of this world, his sins will bring trouble upon him. More importantly, sin demands that it be judged by a righteous God. That is the case here. Judgment is the normal result of ungodliness.

### III. A warning for our times

We are a people of a favored position. We have heard the word and many have believed. We live in a place and at a time that allows freedom of worship. We carry a very great responsibility

because of that.

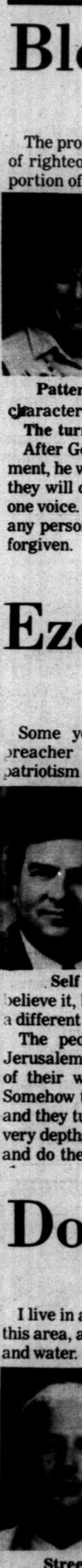
Christians must be good citizens. We must live correctly and we must take our stand on the side of truth. Because of this, we bear a certain responsibility for the direction that our nation is going.

We must take our stand on the ungodly practices of secular society that thinks of itself as Christian. Injustice, greed, oppression, sexual immorality along with alcohol and drug abuse are but a few among many cancers that are eating away at the spiritual life of our nation.

Christians must become concerned enough to do all that we can to turn the people toward God. If judgment comes upon the nation, God will not only judge the ungodly but will judge us for not having taken our stand for truth. We are responsible for sharing Jesus with our times.

We must have the world know of the love and forgiveness of Jesus Christ, and that he stands ready to save. America is not immune to judgment. Let's love her too much to let her die. Tell them about Jesus.

Robert E. Self is pastor, First, Brookhaven.



Street

By James W. Street  
Genesis 1:28-31

I live in an agricultural environment. We, in this area, are concerned with air, weather, soil, and water. Formerly, we were not joined by our city cousins in our attempt to conserve our natural resources. Now, the vogue seems to be that everybody is aware of a crisis in ecology. God's children bear a special burden of responsibility for the nurture of nature; and American Christians, because we have been given so much, need to be torch-bearers of this biblical mandate.

The problem? With regard to air, I was once told by a public health official in a large manufacturing town; "Sure the pollutants are there causing and contributing to disease and death. But what are we to do — we may kill a few — but we feed an entire county." The answer? I wish I knew.

The problem? Take water for example. We

have two problems; too much water and too little water. The subterranean water table is gradually falling, due to increased industrial and agricultural demands. The spring rains, coupled with a heavy snow melt to the north, produces staggering losses due to flood waters. Getting water and getting rid of water are difficult problems. The answer? I wish I knew.

To the obvious: What does all this have to do with Christianity? Can't science, government, and industry handle these problems? Nope! You see, this knowledge has been around for a long time. Information is not enough. People have to feel the value of the world in which we live. We have to develop the convictions that good air and water are really important and stop taking them for granted. A keener sense of responsibility for the good gifts of God is needed by his children.

For Christianity does have much to say about all of this. God is the creator and the giver of all good things. The Genesis writer states that "God made all things good." This is his world, not ours; we are his guests and his resident managers. The purpose, value and meaning of

life is tied up with our stewardship of the natural resources of the world in which God has placed us.

Christians have a particular reason to care about our surroundings, for we know that we are created in the image of God and that he looks to us for custodial care of his world. Squarely at this point, where we differ from other created matter and animals, we human beings are given a large responsibility. We are called to be stewards of this, God's world.

## LIFE AND WORK

If the Christian takes seriously Jesus' prayer that God's will be done on earth as it is in heaven, then that Christian must enter the struggle for a return to a good earth. To discover Godly answers, we must first isolate spiritual roots of the problem. Certain ones leap before us; carelessness, laziness, ignorance, and greed — all of which are soundly condemned in scripture.

The Christian answer to all this stems from

an appropriate response of gratitude for God's grace and goodness coupled with the only motivation sufficient to produce action, and that is love — love for God, love for our present neighbor, and love for our neighbors who will live in the future. That appears to be the only antidote strong enough to overcome our personal carelessness that continues to pillage natural resources without a thought for our brothers and sisters yet unborn.

The problem? Clearly depicted! The answer? Supreme Christian motivation is to be found only in the knowledge that we are, in fact, our brothers' and sisters' (present and future) keeper. The serious Christian cannot in good conscience pass on dirty air, polluted water, and untreated garbage to his children and children's children.

Well, it will all be set right some day. Until then, what? God's command to have dominion over all the earth is not a blank check for the exploitation of all natural resources, but rather is a command to protect, govern, and care for natural resources. This, too, is our task!

James W. Street is pastor, First, Cleveland.

Thursday, July 24, 1986



## Just for the Record

Mississippi Woman's Missionary Union and other individuals are paying for furnishings in the Mississippi Room at the WMU national headquarters building in Birmingham, Ala. The room is named the Marjean Patterson Porch, in honor of the executive director of Mississippi WMU. Left to right, on the porch, are Shannon Schwebel, Blake Thamas, and Ellen Price. They and other fifth and sixth grade GAs from First Church, Hattiesburg, toured the headquarters building in June. Besides the porch, they also saw Lottie Moon's trunk and Annie Armstrong's bed and other missions artifacts. Their leaders are Mrs. Sue Price and Mrs. JoAnn Brooks. Mrs. Sharon Waller is GA director; Peter McLeod is pastor. The handmade quilt, pictured, is on the porch, courtesy of women from First church, Coffeeville.

**Big Creek (Wayne)** held Vacation Bible School June 2-6. There was a total enrollment of 111, an average attendance of 96 with one profession of faith.

Family night was held June 6. Ashley Freeman, pastor, was director of the school.

The girl's softball team of Sunrise Church, Hattiesburg, ended their season play on July 17. The men's team also ended their season and have had only one defeat in three years. Ken Davis is pastor.

## Revival Dates

**Strong Hope (Copiah)**: July 30-Aug. 3; Robert Self, pastor, First, Brookhaven, evangelist; Steve Huey, First, Brookhaven, music; 7:30 p.m. John Stevens, pastor.

## Revival Results

**Clifton Church (Scott)**: Hugh Martin, Philadelphia, evangelist; Slim Burns, Walnut Grove, music; Billy Henry, pastor; seven professions.

## Battle over, "Battle" stays

**NASHVILLE**, Tenn. (EP) — "Onward Christian Soldiers" and "Battle Hymn of the Republic" will remain in the United Methodist hymnal after all. The church this week reversed an earlier decision by a hymnal committee to delete the hymns because of their military references.

Response to the panel's decision was overwhelmingly in favor of retaining the hymns in the songbook of the nation's second-largest Protestant denomination, which has 9.4 million members.

More than 8,000 cards, letters, and petitions poured into the church's Nashville headquarters denouncing the panel as anti-American and "soft-headed." Church officials said only 40 people wrote to support the change.

## THE VILLAGE VIEW

*The*  
**Baptist Children's Village**

Paul N. Nunnery, Executive Director  
P. O. Box 11308, Jackson, MS 39213, (601) 922-2242

## Gifts of Honor and Memory

JUNE 27 - JULY 17, 1986

A portion of The Village View is allocated each month to a list of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

**Mrs. Willie Lou Azlin**  
Miss Elizabeth Perkins  
**John A. Barham**  
Mr. & Mrs. Rex Turner  
Lillian Tucker  
**Annie M. Beckham**  
Graeber Brothers, Inc.  
**Mrs. E. L. Benson**  
Margaret B. Williams  
**Richard A. Billups**  
Mr. & Mrs. B. H. Shannon  
**Miss Lorena Bingham**  
Mrs. R. T. Gaston  
Miss Mable Gaston  
Mr. & Mrs. John H. Hardin  
**Mrs. Sadie Bishop**  
Wilroy Reid  
**Mrs. Hosea Black**  
Mr. & Mrs. Raymond Allen  
Mr. & Mrs. C. C. Huntley, Jr.  
**Michael Wayne Blansett**  
Barbara Terrell Brock  
Bonnie Carter  
**Willard Boone, Sr.**  
Mary Ruth Hartford & Children  
Ladies Sunday School, Sandy Hook  
Mr. & Mrs. Billy Smith  
Martha Bell  
**Mrs. Ann Bouchereau**  
Mr. & Mrs. J. C. Stennett  
**Mrs. Mae Bowen**  
LTC Ernest L. Scruggs  
**Mrs. Florence Bozeman**  
Herman & Sharon Dungan  
**Mr. Billy Paris Bradford**  
Mr. & Mrs. Harry C. Hall  
**Mrs. Jewell Bright**  
Mrs. Vertie T. Brown  
Mr. & Mrs. Harry C. Hall  
**Mr. Joe M. Broadaway**  
Honoria & Mamie J. Ingram  
**Mr. Perry Brooks**  
Mr. & Mrs. J. A. Cooper  
**Mr. Jim Brown**  
Friends in Forest Baptist Church  
**Willie Burks**  
Jimmie L. Evans, Jr.  
**Mrs. Betty Burns**  
Mr. & Mrs. Drew Jeaford  
**Mrs. Charles R. (Birdie) Callicut**  
Susie C. Jordan

Sara Beth Jordan  
Janet Smith  
**Mr. Brady Card**  
Mrs. Virtie T. Brown  
**Mrs. Sue Carroll**  
Keen Agers, Indianola  
**Mrs. Sue Carroll**  
Dr. & Mrs. Arnold Hull  
Mr. & Mrs. Richard M. Allen  
**Mrs. Ruby Carson**  
Mrs. Virtie T. Brown  
**Mrs. O. E. Castens, Sr.**  
Mrs. Guy McClure  
**Mrs. Frances Chandler**  
Mrs. Bessie T. Parish  
Miss Jessie Threlfall  
**Mr. Ralph Clanton**  
Mr. & Mrs. George H. Smith  
**Mrs. Grady (Christian) Clark**  
H. W. & Jackie Holleman  
**Edgar Clearman**  
Adult III Sunday School, Meridian  
**Mr. Rory Clearman**  
Mrs. Dottie Lanier  
**Mrs. Mattie D. Clifton**  
Mr. & Mrs. D. A. Swayze  
**Mrs. Johnny L. Coleman**  
Mr. & Mrs. G. O. Sanford  
**Mrs. Vesta Collier**  
Elizabeth Huffman  
**Roy Collins**  
Gladys & Willie Frederick  
**George Ellis Covington**  
Mr. & Mrs. Billy F. Ferrell  
**Mr. Tom White Crigler, Jr.**  
Mr. & Mrs. Wiley Lantz  
**Mrs. J. W. Jones**  
Dr. & Mrs. W. C. Anderson & Family  
**Julius L. Klaus, Jr.**  
Mr. & Mrs. Joe Stevens  
Noxubee County Chapter #1227  
National Association of Retired Federal Employees  
**Mrs. Bess S. Dale**  
Prentiss Baptist Church  
Mr. & Mrs. Merle Riley  
Mrs. Rene Speed  
**Mr. John Doty**  
Mrs. Margueritte C. Howell  
**Mrs. Jewel Dove**  
Sarah Jabour

**Mrs. G. T. Hemphill**  
Mrs. Mary N. Craft  
**Mrs. Sam Hodge**  
Jimmie, Kathleen & Steven Blount  
**Mrs. Clara Hollingsworth**  
Mrs. P. E. Poe  
**Mrs. Doxey Hollingsworth**  
Mrs. Charles Hooker, Sr.  
**Mr. J. L. Hollingsworth**  
Madie G. Ray  
**Mrs. Ethel Huffstickler**  
Mr. & Mrs. Jack K. Wood  
Mrs. Beverly Carlyle  
Mr. & Mrs. Bob Parrott  
**Mr. Frank B. Hutton**  
Walter Helums, Jr.  
Mrs. Dannie W. Helums  
Lucien & Peggy Hodges  
Mrs. Sam Stebbins, Sr.  
Mrs. D. A. Swayze  
Paul & Helen Nielsen  
H. Andy Moak  
Mr. & Mrs. J. C. Stennett  
Mr. & Mrs. Seab Reynolds  
Janet Smith  
Mrs. Charles Hooker, Sr.  
**Robbie Inmon**  
Martha Martin  
**Mrs. Gertrude Carpenter Jackson**  
LLL Club, Columbus  
The Phillips Sunday School, Columbus  
**Mr. Paul Jarrett**  
First Baptist Church, Bude  
Burley O. Jones  
Mrs. Henry L. Carson  
Mrs. Ora F. Jones  
Marie J. McKee  
**Mrs. Jordan**  
Mr. & Mrs. Leo Owens  
**Hillard E. Jordan**  
Louis & Elzene Bell  
**Miss Janice Jordan**  
Mrs. Ella B. Pridgen  
**Mrs. Margaret W. Jordan**  
Josie Knox Grimes  
N. Bethana Kelley, R.N.  
Mrs. Dan G. Williams  
**Lena Kendall**  
Mr. & Mrs. Cecil Cauthen  
Doyle Killebrew  
Roberta Barrentine  
James M. King  
Lucile Alliston  
**Mr. Frank Kirkpatrick**  
Janet Smith  
**Mr. H. O. Knotts**  
Mr. & Mrs. Owen D. Jones  
**Mary Elizabeth Koeppen**  
Katherine W. Melton  
Bill Koestler  
Mr. & Mrs. Leo Owens  
**Mrs. Sam Lee**  
Mr. & Mrs. Merle A. Riley  
**Mrs. Evin Leggett**  
Lucile Alliston  
Mr. & Mrs. Mike Werne  
Mr. & Mrs. Willie Makamson  
**Mrs. T. C. Leitaker**  
A. F. Barnett  
**Mrs. Eupal Little**  
Mr. & Mrs. Charles S. Davis & Family  
Mary Etta Thompson  
Mrs. Mayme L. Prevost  
**Mrs. Walter Hasson**  
Mrs. Hugh C. Montgomery, Jr.  
**Mrs. Mary Hays**  
Mr. & Mrs. Elwood Crain

**Mr. William F. Long**  
Mr. & Mrs. Delbert L. Edwards  
**Mrs. W. S. (Gertrude) Lynch**  
Charlie & Alice Dorries  
Agnes Dorion  
Cheryl & Hugh Montgomery, Jr.  
George Montgomery  
**Mrs. Mary Magee**  
Mr. & Mrs. Clifton Mobley  
**A. J. Manning**  
Carroll P. Nause, Sr.  
Mrs. Bernice Galyean  
**Mr. Cleo Manning**  
Mr. & Mrs. Owen D. Jones  
**Mr. & Mrs. L. E. Mashburn**  
Elizabeth Huffman  
**Kenneth Maxwell**  
Jimmie L. Evans, Jr.  
**Mr. William E. McClendon**  
Mr. & Mrs. E. N. Ross, Jr.  
**Mrs. Dell Busick**  
Cora Brock Bible Class, Hollandale  
Georgia Clarke  
Elizabeth Wicks  
**Mrs. Mary McCorkle**  
Dorothy Carlisle  
**Mrs. G. H. McCorkle, Sr.**  
Ruth Sunday School, Marks  
**Mr. N. T. McCoy**  
Mrs. J. P. Marsalis  
**Mrs. Nell McKenzie**  
Mr. & Mrs. Chester Germany  
**Mrs. Mary Jane Meurrier**  
Eula Youngblood  
Mr. Joe Milano, Sr.  
Sonny & Barbara Montgomery  
**Mrs. Mamie W. Minshew**  
Mrs. Billie T. Haley  
**Mrs. Dora Mitchell**  
Mr. & Mrs. Robert Eaton Smith  
**Mrs. Oswald S. Moore**  
Mr. & Mrs. Owen D. Jones  
Mr. & Mrs. William F. Peery & Jana  
**Mrs. Mary Ethel Morgan**  
The Bethany Sunday School, Greenwood  
Mr. & Mrs. J. M. Rutledge  
Lena Bruns  
Mr. & Mrs. Raymond L. Craig  
Mr. & Mrs. Harry C. Hall  
**Gray Myers**  
Margaret Holt Williams  
Margaret B. Williams  
Dick & Harriet Myers  
**Mrs. Ima Mae Myers**  
Mr. & Mrs. Walter E. Lee  
**Lewis Gray Myers**  
Earl & Dot Allen  
**Mrs. Nancy R. Netwon**  
The Bank of Hollandale  
**Bill Norman**  
Billy & Shirley Prueett  
**Mr. Ledger Pannel**  
Mr. & Mrs. J. T. Leigh  
**Mrs. Allie Parker**  
Mr. & Mrs. Austin Smith  
**Mrs. Nannette Parker**  
William H. & June Barrooks  
**Mr. Wilbur Pemble**  
Mr. & Mrs. T. C. Hicks, Jr.  
**Mrs. Joan Perice**  
Mr. & Mrs. John G. Hardy  
**Mrs. Omar Lollar**  
Mrs. C. F. Hollingsworth  
"Aunt Mable" Long  
Mr. & Mrs. Carter G. Haines

**Mr. Jake Pilecki**  
Mr. & Mrs. Raymond L. Craig, Jr.  
**Mr. George Ponder**  
Dick & Harriet Myers  
**John H. Prestridge**  
Mr. & Mrs. Joe Sharp  
**Vivian Randal**  
Bessie Weaver  
**Mr. Dale Ray**  
Wayne Smith  
**Mrs. Margaret B. Reeves**  
Hopewell Baptist Church  
**Mr. John Rigney**  
Dr. & Mrs. Gary Jackson  
**Mrs. Ruth Riley**  
Mr. & Mrs. Austin Smith  
**Mr. Fred D. Robinson**  
Officers & Directors of Trustmark National Bank  
**Rev. John LeRoy Roeder**  
Margueritte Stuart  
Lucile Holloman  
**Mr. H. T. Rogers**  
Mrs. Bessie T. Parish  
Miss Jessie Threlfall  
**Mr. Shelby R. Rogers, Sr.**  
Audrey & Sam Brand  
**Mr. Mike Ross**  
Mrs. Bessie T. Parish  
Miss Jessie Threlfall  
**Mr. Fred Rowley**  
Mr. & Mrs. Billy R. Rawls  
**Sister of Mrs. Floyd Sanders**  
Mrs. Eugenia Martin  
**Mrs. Ellen Saulters**  
Mr. & Mrs. Merle A. Riley  
Leah Nichole Scott  
Billy & Shirley Prueett  
**Rev. Buford Sellers**  
Margaret Williams  
**Mrs. Flora Lee Shelton**  
Mrs. Hoyle R. Grant  
**Mr. John Shirley**  
Audrey & Sam Brand  
**J. L. (Jack) Shive**  
Friendship Sunday School, Valley Park  
**Mr. Hilburn Shows**  
Mr. & Mrs. I. Tom Jones, II  
**Mr. Othe Shurden**  
Mrs. H. L. Grittman, Sr.  
Tom Singley  
Mr. & Mrs. Billy B. Rawls  
**Mr. Ivy Sisson**  
Mr. & Mrs. Owen D. Jones  
**A. P. Smith**  
"Pinola Friends"  
Verna Smith  
Bill & Maxine Jarrell  
**Mrs. H. O. Solomon**  
Gladys & Willie Frederick  
Buddy & Toby Mitchell  
**Lulu C. Solomon**  
Ruby S. Rovenhorst  
**Philip Mark Sowards**  
Mr. & Mrs. C. W. Ingram  
**Bill Speights**  
Bernice Morris  
**Mr. Ed Stanley**  
Mr. & Mrs. Quentin Rives  
**Mr. Ellis Stewart**  
Mrs. Jean Womack  
**Mrs. Virginia Witte Swain**  
Josie Knox Grimes  
Mr. & Mrs. Frank Shawblosky  
**Mrs. Walter Swain, Sr.**  
Mr. & Mrs. Thomas O'Neill  
**Dr. Harry F. Talbot**  
Betty R. Hendricks

## GIFTS OF HONOR

Rev. & Mrs. W. B. Abel  
Mrs. Frank Ainsworth  
Mr. Wayne Baggett  
Ms. Janet Thornton  
**Mrs. Macie Barton**  
Randle & Gloria Poss  
Earnest & Evelyn Chappell  
Mrs. Mattie Richardson  
The Jim Richardson Family  
The Coley Richardson Family  
**Mrs. Beatrice Hamilton**  
Mrs. P. C. Renshaw  
Mrs. Evelyn Langston  
Mrs. P. C. Renshaw  
Mrs. Willie Lou Lowery  
Alathea Sunday School, Collins  
**Dr. & Mrs. Charles Nash**  
Mrs. P. C. Renshaw  
**Mrs. Roberta Norman**  
Mrs. P. C. Renshaw  
**Mr. & Mrs. Bennie Puchard**  
S. Dawn Puchard  
**Mr. Gene Richardson**  
Mrs. F. H. Branch  
**Mrs. Debbie Shufield**  
Randle & Gloria Poss  
**Mrs. A. J. Stacy & Family**  
Mrs. P. C. Renshaw  
**Mrs. Minnie Mae Thomas**  
Mrs. P. C. Renshaw  
**Mrs. Shirley Thomas**  
Mrs. P. C. Renshaw  
**Mrs. Beulah Upton**  
Alathea Sunday School, Collins

# Baptist Record



Stan Davis is a craft instructor at Central Hills.



Counselor Scott Smith swims with campers at Central Hills.

## Central Hills counselors provide 'temporary family'

By Pam Garner

Requirements for counselors at Central Hills Baptist Retreat west of Kosciusko, include being at least a senior in high school, being in good standing with a church, being a Christian, and having a willingness to serve.

Service at Central Hills comes in the form of 28 staff members "being a temporary mom and dad" for approximately 1,000 boys each summer.

"We eat with the boys, sleep in the tents with them, and lead them in activities and devotionals," said Jeff Vanlandingham, 19, of Mathiston.

"We are sort of like their parents for one week," he said.

Camp at Central Hills runs for nine weeks during the summer and includes several "Dad-Lad weekends."

"Regular camp goes from Monday through Friday and we have Dad-Lad weekends on Friday and Saturday afternoons," said Jeff Hughes, 23, of Pearl.

Hughes said the weekends involve activities for fathers and sons to par-

ticipate in together.

Regular camp activities include canoeing, riflery, archery, crafts, swimming, camp fires, lake service and Bible studies.

Any boys from the fourth through the 12th grade are eligible for camp.

"The most rewarding part of being a counselor is seeing boys develop better relationships with the Lord and I guess knowing that the Lord used me in some way to minister to the needs that the boy might have," said Hughes, who has been involved at Central Hills for several summers.

Mark Brown, 22, of Oxford, said some of his best experiences as a counselor have come in the tent after a long day of activities.

"Sometimes the boys will just start talking about problems they may be having and wanting words of encouragement from someone older," he said.

"It's a good feeling to be able to help them some," said Brown.

Vanlandingham said while there

are a lot of good aspects to counseling, things do go wrong.

"The worst thing is when a kid starts crying and wanting to go home at 3 a.m.," he said.

"It doesn't happen too often, but when it does it's hard to know what to do sometimes," said Vanlandingham.

"I would say the hardest thing about being a counselor is disciplining boys," said Neal Castleberry, 23, of New Orleans.

"I don't like to do it, but we have to sometimes," he said.

Most of the counselors at Central Hills agree that a good counselor must have patience, kindness, gentleness and self control.

"You have got to love the kids," said Vanlandingham.

"Also a strong commitment to Christ makes all the difference in the world," added Brown.

Pam Garner is a staff writer for the Kosciusko Star-Herald. Used by permission.

### Central Hills staffers

Central Hills summer staffers, their churches, and schools are Tim Alexander, Arbor Grove, Houston, Blue Mountain College; Matthew Lee, First, Pascagoula, Mississippi State; Rick Stevens, Harrisburg, Tupelo, Blue Mountain; Scott Smith, First, Oloh, William Carey;

Jeff Vanlandingham, First, Mathiston, Wood Junior College; Robert Young, West End, West Point, Mississippi State; Neal Castleberry, First, Wiggins, University of Southern

Mississippi; Eddy Shoemaker, First, Tallulah, La., Mississippi College;

Carey Dodson, East End, Columbus, Belmont College; Mark Brown, Anchor, Water Valley, Ole Miss; Philip Price, First, Polkville, William Carey; Jay King, Broadmoor, Jackson, MSU; Wayne Eikner, First, Aberdeen, Aberdeen H.S.;

John Alford, Morrison Heights, Clinton, Clinton, H.S.; Charles Sims, Springdale, Kosciusko, Kosciusko, H.S.; Steve Clark and Scott West, both at First, Kosciusko, Kosciusko H.S.; Ronnie Clayton, Trinity, Fulton;

Chris Chapman, First, Newton, Newton H.S.; Darren Hudson, Harrisburg, Pontotoc, Itawamba Junior College; Jeff Hughes, Kilmichael, Pearl, Ole Miss; Barry Grantham, Broadmoor, Jackson, Hinds Junior College;

Stan Davis, Parkway, Morton, East Central Junior College; Philip Nation, Hebron, Gore Springs, Kirk Academy; Danny Grantham, Roseland Park, Picayune, USM; Kirk Holmes, First, Kosciusko; and Richard Watson, Jericho, Blue Springs.

## Devotional Flowers or weeds?

By Rossie L. Francis

Matthew 13:1-9

In a world where we want everything instantly, no wonder so many new converts seek supernatural instantaneous growth. This is why many new converts get discouraged, because everything didn't go the way they expected the first time. These are hazards to growth. We face hardships as we mature, but I'm finding out that God wants us to keep on going and growing.



As I was working in the yard today the Lord taught me a lesson concerning maturity and growth. As I mowed the grass, and pulled the weeds from the flower bed, I realized that the weeds grew faster than the flowers; not only did they grow faster, but they were more shallow than the flowers. As Christians we need to be concerned about the depth of our growth. God wants us to give our all and our best. The race is not given to the first person off the starting block, but to him that endureth to the end.

Are you discouraged by who seems to always be first, the loudest, or the most flamboyant? A field full of weeds has nothing admirable about it, but a field full of lilies or other flowers is a beautiful sight. Jesus said, "Consider the lilies, how they grow, and Solomon in all his glory was not as splendid as one of these." Continue abiding in the Word and learning of the Lord. If you know there are things and areas of your life that are to be yielded to the Holy Spirit, then surrender to him. You cannot grow apart from the Word of God and the Holy Spirit. And when God has tested, taught, and tempered us, we can say as Job said, "I shall come forth as gold." Remember what David said, "I shall be like a tree (flower) bringing fruit in season and out of season, and whatsoever I do, it will prosper."

During this time of testing, let the Word of God stay planted in the soil of your heart, and be assured that it will grow in due season. Remember! It's the weeds that grow up sudden and shallow. Flowers take a little longer, but it's worth waiting for. Wouldn't you agree?

Rossie L. Francis is pastor, Faith Obedience Church, Biloxi.

### West Virginians elect T. A. Kinchen

ST. ALBANS, W. Va. (BP) — Thomas A. Kinchen has been elected executive secretary-treasurer of the West Virginia Convention of Southern Baptists.

Kinchen, director of the continuing education and doctor of ministry programs at New Orleans Seminary, will succeed Thomas E. Halsell, who will retire Dec. 31. Kinchen will begin work with Halsell in West Virginia Sept. 12 and will assume his new spot Jan. 1, 1987.

A native of Thomasville, Ga., Kinchen has been pastor of churches in Georgia and Louisiana. He also has been a high school and seminary teacher.

Kinchen, 39, is a graduate of Georgia Southern College, the University of Georgia, and New Orleans Seminary.

CARRIER ROUTE 39  
291 7-24  
SO BAPT HIS SOCIETY 00  
SUITE 400  
901 COMMERCE ST  
NASHVILLE TN 37203

Baptist Record

Jul

Box 530, Jackson, MS 39205